

TO THE READER

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419. *Perseus*: such names as this have the termination regularly dissyllabic in Gower and Chaucer; so 'Theseus,' 'Peleus,' 'Tereus,' &c.

422. *Mercurie*, metrically equivalent to 'Mercure,' so 'To studie vpon', *Prol.* 323, 'To serue Accidie in his office,' iv. 539, 'Hap 3it Perjurie of his acord,' v. 3225, &c.

Mercury's sword is mentioned neither by Ovid nor Boccaccio.

433. For the position of the conjunction cp. *Prol.* 155, 521, 756, 759, 1014, i. 444, 854, 3281, iii. 1394, 1631, &c. This is one of the characteristics of Gower's style and appears also frequently in his French, e.g. *Mirour*, 415, 'Depar le deable et luy pria.'

452. *To tarie wiþ*, 'with which to vex': cp. i. 248, 2172, ii. 283, &c.

463 ff. The legend is founded upon Psalm lviii. 4 f. (*Vulg.* lvii. 5 f.) 'Furor illis secundum similitudinem serpentis; sicut aspidis surdae et obturantis aures suas, quae non exaudiet vocem incantantium,' &c. (Hence the genitive form 'Aspidis' in our author's text, though he has 'aspis' in the margin). The moral application is connected with the Gospel precept, 'Be ye wise as serpents,' to which reference is made in the *Mirour*, 15253 ff. The serpent's method of stopping his ears was perhaps first suggested by Augustine, who is followed by Isidore; but there is nothing in these authorities about the carbuncle.

474. *als faste*: cp. l. 414.

481. *who þat recorderþ*: see note on l. 383.

483. The 'tale of Troie' which is followed here is the *Historia Troiana* of Guido delle Colonne ('de Columpnis,' Chaucer, *Hous of Fame*, iii. 379), Gower's usual authority for the stories connected with the Trojan war, including the tale of Jason and Medea.

492 ff. For the form of sentence cp. 1981 ff. This accumulation of clauses with 'so' and 'such' is observable also in our author's French style, and the use of relatives like 'wherof' (l. 503), 'which,' &c., in correspondence with these words, is like that of 'Dont,' 'Par quoy,' &c., in the French: e.g. *Mirour*, 219 ff.,

'Et tant luy fist plesant desport,
Dont il fuist tant enamouré
Que sur sa fille,' &c.

518. *tofor þe hond*, 'beforehand': so in French 'devant la mein,' *Mir.* 8370, 'apres la mein,' 5436.

527. According to Guido, 'plus quam mille ex eis interfecimus.'

532. *hiere*, subjunctive: cp. ii. 252,

'Me reccheþ noht who ouerþrowe.'

557. *as of*: cp. *Prol.* 492, i. 1969, and note on l. 300.

570. 'Thy senses have gone far astray': cp. i. 924, 'This lady wit was al to seche,' ii. 44, &c.

574. *opre þing*: probably plural, but the usual plural form is 'þinges' or 'þinge,' e.g. *Prol.* 255, i. 1265, ii. 255, v. 3885, &c.

[illegible]

[illegible]



THE CONFESSION

(Miniatures from MSS. Bodley 902 and Bodley 294)

[illegible]

The Miniatures represent the Lover on his knees before the Confessor. In the upper print, from MS. Bodley 902, the Lover is represented, in accordance with the poem, as an old man, and his figure is probably meant for a portrait of the author. As regards the fashion of the beard and the shape of the garment worn, it resembles the effigy upon the poet's tomb. The ritual action of the priest, who is laying his stole upon the head of the penitent, is one which occurs also in MS. Corpus Christi Coll. Oxf. 67. The second miniature is more conventional, and closely resembles those found in MS. Egerton 1991 and other manuscripts.

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GOWER

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SELECTIONS FROM THE
CONFESSIO AMANTIS

EDITED BY

G. C. MACAULAY, M.A.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE

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PREFACE

IN view both of the literary and the linguistic interest of Gower's *Confessio Amantis* it seems desirable that it should be made more accessible than it has hitherto been to young students. One author alone, even though that one be Chaucer, is not sufficient to illustrate the important period in the history of English Literature and the English Language which was reached towards the end of the fourteenth century, and in the history of the development of the standard literary language Gower properly takes his place beside Chaucer, notwithstanding his inferiority in genius. Indeed, for linguistic purposes the text of the *Confessio Amantis* is in many respects more satisfactory to deal with than that of the *Canterbury Tales*, since it has been handed down to us more exactly as it was written, and it was written by an author who was particularly careful in matters of language and orthography. The contents too are sufficiently interesting, and on the whole, no doubt, Gower represents the average literary taste of the time better than Chaucer.

The Selections have been made with a view to exhibiting the general plan and framework of the *Confessio Amantis*, while including some of the more interesting stories. Many more of the stories might well have been given, but for necessary considerations of space ; it is hoped, however, that sufficient specimens have been included to suggest an idea of the whole.

The text is taken from the Fairfax manuscript, and it is

printed in exact accordance with the orthography of this copy. In the present editor's complete edition of the *Confessio Amantis* some modifications have been admitted for the convenience of modern readers, but in the present text the student will find some five or six thousand lines of this very excellent manuscript exactly reproduced, and the editor hopes that this may be regarded as a matter of some general interest. The text of this book, it may be added, is the result of a quite independent collation of the manuscript, and a few very trifling errors (chiefly cases of 'y' for 'i'), which had escaped notice in the larger edition, have been discovered and corrected here¹.

In the Introduction some account is given of the author and of his literary work, and a short summary of the *Confessio Amantis* is added. The account of the language and metre is founded upon that which is given in the larger edition, but with much abridgement. The Notes of this book, on the other hand, are considerably more extensive than those of the complete edition, being intended for younger students. The Glossary, it is hoped, will supply all that is necessary in addition for the full understanding of the text.

¹ viz. in i. 665, 1919, 2360, ii. 2753, iv. 1170, 1336, 3591, v. 2104, 2167, 5039, viii. 2408, 2544, 2931.

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INTRODUCTION

I. THE AUTHOR AND HIS WORKS

OF the life of John Gower very little is known. As records of him we have his marriage licence, his will, his tomb in St. Saviour's, Southwark, and his writings. He calls himself feeble and old at the year 1390 (*Conf. Amantis*, viii. 3070*), and he became blind, apparently from old age, about the year 1400, so that we can hardly place his birth later than 1335, and it may have been decidedly earlier. He belonged to a good Kentish family, and bore the same arms as Sir Robert Gower, who had a monument in Brabourne Church. He was a man of substance, being the possessor of landed property in at least two counties, and a considerable benefactor of the Priory of St. Mary Overy, within the precincts of which he had a lodging and an oratory in the latter years of his life, and in the church of which he was sumptuously buried. It has been stated that he was a lawyer, but of this there is no sufficient evidence, and we do not know whether he followed any other pursuit than that of literature. It is certain only that he was a layman. He was married late in life, in the year 1398, to one Agnes Groundolf, and there is extant the copy of a licence from the Bishop of Winchester, specially authorizing the performance of the marriage ceremony in the poet's own private oratory. It is from this document that we learn that he was resident within the Priory, and we may perhaps gather from it that he was at this time so infirm that it was not convenient for him to be married in the parish

church. It is possible that this may have been a second marriage, for there are some allusions in his earlier writings which suggest the idea that he had a wife.

As to his other personal relations, we know that he was acquainted with Chaucer, for (1) he was one of the two persons legally appointed by Chaucer to manage his business during his absence abroad in the year 1378; (2) he is addressed, in company with Strode, at the conclusion of *Troilus and Criseide*, with a request that he will criticize and correct the poem,

‘O moral Gower, this book I directe
To thee, and to thee, philosophical Strode,
To vouchensauf, ther nede is, to correcte,
Of your benignetes and zeles gode.’

(3) the first edition of Gower’s *Confessio Amantis* has a passage in which Chaucer is spoken of not only with high appreciation as a poet, but also as one with whom the author is in relations of personal intercourse. See p. 209.

It may be added that there are no sufficient grounds for the suggestion that the friendship of Chaucer and Gower was broken off. Chaucer, it is true, in the introduction to the *Man of Lawes Tale* made a playful allusion to the character of some of the tales in the *Confessio Amantis*, which might conceivably have been taken amiss by Gower; but the disappearance of the Chaucer lines from the *Confessio Amantis* may reasonably be explained in connexion with the rewriting of the conclusion of that work, without the assumption of any ill-feeling.

We know also that he was an admirer first and then a partisan of the king’s brilliant cousin, afterwards his rival and successor, Henry of Lancaster. There is every reason to suppose that Gower was a public-spirited man, who felt strongly about the misgovernment of the country during the

period of the minority of Richard II, that he had cherished hopes that the young king would govern well when he came to age, that he was only gradually disillusioned, and that he finally turned to Henry, for whom he had previously had great admiration, after the events of 1397. The gradual change in his hopes and feelings may be fairly well traced in the alterations which we find successively introduced into the text of the *Vox Clamantis* and the *Confessio Amantis*. His final opinions are most fully expressed in the account which he gives of the political events of Richard's reign, and of his deposition, in the *Cronica Tripertita*, which forms a kind of sequel to the *Vox Clamantis*. Gower's principal English work was undertaken at the suggestion of the king¹, but it was dedicated even in the first edition to Henry of Lancaster, and as early as the year 1393 the author chose to remove the personal reference to the king from the text of his poem, or at least from some copies of it, and to introduce the name of Henry with greater prominence. In the same year he received a present of a collar from his favourite political hero, and it is to be observed that the effigy upon Gower's tomb is wearing a collar of SS, with the swan badge which was used by Henry.

His will is dated Aug. 15, 1408, and was proved in October of the same year by his widow, who was one of the executors. Leland asserts, on good authority no doubt, that he had been a large contributor to the rebuilding of the church in which he was buried, and the printer Berthelette, who describes his tomb as it was in the year 1532, says that he had a mass of his own foundation daily sung in the church,

¹ He describes in the first edition of the *Confessio Amantis* how he met the king on the river and was invited to come into his barge, and how the king suggested that he should write a new book for his reading. It is probable enough that Richard also suggested love as the subject of the book.

and an obit done for him yearly on the Friday after the feast of St. Gregory (March 12). The tomb was originally in the chapel of St. John the Baptist on the north side of the church, but in 1832, the nave and north aisle being in ruins, the monument was removed to the south transept, and restored. On the occasion of the recent restoration of the church the tomb was moved back to the north aisle (in 1894), and was placed on the supposed site of the chapel of St. John the Baptist, where it now stands.

In the course of five centuries the tomb has undergone many changes, and the present colouring and inscription are not original. What we now have is a canopy of three arches over an altar tomb, on which lies an effigy of the poet, habited in a long dark-coloured gown, with a standing cape, and buttoned down to his feet, wearing a gilt collar of SS, which is fastened in front with a device of a chained swan between portcullises. His head rests upon a pile of three folio volumes, marked with the names of his three principal works, *Vox Clamantis*, *Speculum Meditantis*, *Confessio Amantis*. He has a rather round face with high cheek-bones, a moustache and a slightly forked beard, hair long and curling upwards, and round his head a chaplet of four red roses at intervals upon a band, with the words 'merci ihs' (repeated) in the intervals between the roses: the hands are put together and raised in prayer; at the feet there is a lion or mastiff lying. The upper ledge of the tomb has this inscription, 'Hic iacet I. Gower Arm. Angl. poeta celeberrimus ac huic sacro edificio benefac. insignis. Vixit temporibus Edw. iii. et Ric. ii. et Henr. iv.' In front of the tomb there are seven arched niches. Against the wall at the end of the recess, above the feet of the figure, a shield is suspended bearing arms, argent, on a chevron azure three leopards' faces or, crest a talbot (or lion) upon a chapeau. Originally the wall behind the tomb

under the canopy was painted with three female figures (described by Berthelette), representing Charity, Mercy, and Pity, which held scrolls inscribed with prayers for the soul of the deceased, e.g.

‘Pur ta pitié, Iesu, regarde,
Et met cest alme en sauve garde,’

but these had already disappeared in the time of Stowe (about 1600). Berthelette adds: ‘And thereby hangeth a table, wherein appeareth that who so ever prayeth for the soul of John Gower, he shall, so oft as he so doth, have a thousand and five hundred days of pardon.’

Contemporary portraits of Gower are to be found in the Cotton and Hunterian (Glasgow) MSS. of the *Vox Clamantis*. These paintings closely resemble one another, but the features shown in them have not much likeness to those which we see upon the tomb.

Gower wrote extensively in three languages, French, Latin and English, and the transition from the use of French to that of English in the polite literature of the fourteenth century is well illustrated by his successive productions. The following is the account which he himself gives us (in Latin) of his literary work:

‘Since every man is bound to impart to others in proportion as he has himself received from God, John Gower, desiring in some measure to lighten the account of his stewardship, while yet there is time, with regard to those mental gifts which God gave him, amid his labours and in his leisure composed three books for the information and instruction of others, in the form which follows.

‘The first book, written in the French language, is divided into ten parts, and treating of vices and of virtues, as also of the various conditions of men in the world, endeavours rightly to teach the way by which the sinner who has trespassed

ought to return to the knowledge of his Creator. And the title of this book is *Speculum Meditantis*¹.

‘The second book, metrically composed in the Latin language, treats of the various misfortunes which happened in England in the time of King Richard II, whence not only the nobles and commons of the realm suffered great evils, but the most cruel king himself, falling from on high by his own evil doings, was at length hurled into the pit which he dug². And the name of this volume is *Vox Clamantis*.

‘The third book, which was written in the English language in honour of his most valorous lord Henry of Lancaster, then earl of Derby, in accordance with the prophecy of Daniel on the changes of the kingdoms of this world, marks out the times from the reign of Nebuchadnezzar until now. It treats also, in accordance with Aristotle, of the matters in which king Alexander was instructed by his discipline, both for the governance of himself and for other ends. But the chief matter of this work is founded upon Love, and the infatuated passions of lovers. And specially appropriated to this is the name *Confessio Amantis*.’

French Works. The French works of Gower consist of the book mentioned above, the *Speculum Hominis* or *Speculum Meditantis*, a work which is extant in a single copy under the title *Mirour de l’Omme*³, a series of eighteen balades appended to the later copies of the *Confessio Amantis*, but also found separately, on the condition of Marriage (‘*Traitié pour*

¹ In the first edition of this statement the title is *Speculum Hominis*.

² In the earlier form of the statement (1390) the author speaks of the insurrection made by the serfs against the nobles and gentry of the kingdom, and takes occasion to exculpate the king from all blame on account of his tender age. The form which is given above is in fact a reference to the later politics of the reign rather than to the period dealt with in the *Vox Clamantis*.

³ It was long supposed to be lost, but was discovered in 1895 in the Cambridge University Library, to which it had lately come from the sale of a private library in Yorkshire.

essampler les Amantz mariez'), and a collection of fifty-four balades, two serving as a dedication to King Henry IV, with fifty-two others, called by the author *Cinkante Balades*, on subjects connected with love¹.

The *Mirour de l'Homme* is a long poem (nearly 30,000 lines in all) written in the twelve-line stanza of octosyllables, which was often used in French moral compositions. Under the form of an allegory of the Human Soul, which is conspired against by Sin, the World and the Devil, long descriptions are given of the seven deadly Vices, and of the five daughters which are born to each, and then of the seven contrary Virtues, each of which also has five daughters assigned to her. Then follows a general review of the various estates of human society, from the Pope to the labourer, with the object of ascertaining how far Sin has gained the victory over Man, and the conclusion is that all estates are corrupted and thus Sin is the strongest power in this world. The author shows that all the evils that exist both in the moral and the physical world are due to the sin of Man, who is a microcosm with whose state the natural elements are in sympathy, and after confessing himself to be one of the greatest of sinners, he points out the way of return to God through the blessed Maid and Mother, who will intercede for us with her Son. The book concludes with a history of the life and death of the Virgin Mary and with prayers and praises addressed to her. It is slightly imperfect owing to the loss of a few leaves at the beginning and the end.

This is a very long and tedious performance, but nevertheless in some ways it is rather a remarkable one. It shows a distinct sense of literary form and a very considerable mastery over the instruments used, the language and the verse; indeed the technical skill with which the stanza is employed is very

¹ The last balade, addressed to the Virgin, is not numbered, and one other is accidentally omitted in the author's numeration.

noteworthy and sometimes quite takes us by surprise. Moreover there are touches of genuine poetry here and there, which show that the author was capable of something better than this dull morality.

The *Speculum Hominis* was written in all probability about the year 1378, and it is this which earned for the poet the title of 'moral Gower,' which is bestowed upon him by Chaucer. The so-called *Traitié* belongs to a much later period, about 1397. This consists of balades of three seven-line stanzas without envoy, or rather with an envoy appended to the last balade, which really belongs to the whole series,

'Al université de tout le monde,' &c.

They contain first a vindication of marriage as a divine institution, and then a series of examples showing the evils which have sprung from the violation of its obligations, and they conclude with some Latin lines which indicate the author's own intention of entering into that condition :

'Hinc vetus annorum Gower sub spe meritorum
Ordine sponsum tutus adibo thorum.'

Finally the *Cinkante Balades*, of which only a single copy exists (at Trentham Hall), are love-poems in the form of balades of three seven-line stanzas and an envoy of four lines, for the most part addressed by a lover to a lady, but in a few cases by the lady in reply, and ending with one addressed to the Virgin, followed by an envoy of six lines referring to the whole collection,

'O gentile Engleterre, a toi j'escrits,' &c.

These are graceful and poetical pieces for the most part, and it would have been better for Gower's poetical reputation if they had been written in English. They were composed, or at any rate collected into a single volume, for the entertain-

ment of the gentlemen and ladies of the court of King Henry IV, about the year 1399, and dedicated to King Henry himself. It is evident that though the poet had adopted English as the language of his most noteworthy literary work, he had not abandoned the use of French, and that this latter tongue seemed to him more suitable to the tastes of the highest society. He addressed the king, however, nearly at the same time in English, in the poem *In Praise of Peace*.

Latin Works. The Latin works consist of the *Vox Clamantis*, a poem of about 10,000 elegiac verses, in which the author deals first with that most portentous event of the period, the Peasants' insurrection, and then reviews the different classes of society, much as he had already done in the *Speculum Hominis*, but this time with especially earnest exhortations addressed to the youthful king. The author concludes, as before, that man's sin is the cause of all the evils of the world. The interest of this work consists first in the contemporary account which it gives, under allegorical forms however, of the insurrection, and the author's vivid picture of the terror which it caused among the higher classes of society, and secondly in the indications which are afforded by successive changes in the text, of the gradual evolution of the author's political opinions. As to the style, we find on examination that there is a very large amount of borrowing from other writers, and though Gower himself had some facility in Latin verse, the best lines can usually be traced either to Ovid or to some previous medieval writer, as Alexander Neckam, Peter Riga, Godfrey of Viterbo, or the author of the *Speculum Stultorum*. To such an extent indeed is this practice carried, that in many places the composition is almost wholly made up of such borrowed matter variously arranged and combined. The date of the first edition of this work was probably about 1382.

The other Latin works are the *Cronica Tripertita*, written in leonine hexameters and giving an account of the political events of the last twelve years of the reign of Richard II. The first part deals with the events of the year 1387, the so-called Good Parliament, and the punishment of the former advisers of the king, brought about by the action of the lords appellant; the second part deals with the vengeance of Richard ten years later, the murder of the Duke of Gloucester, the execution of the Earl of Arundel, and the exile of his brother the Archbishop of Canterbury and others; the third relates the banishment of Henry of Lancaster and his return, the deposition of Richard, and the accession of Henry to the throne. The whole forms an interesting contemporary record by one who was a partisan no doubt, but at the same time an honest man.

Besides this there are several shorter pieces, in hexameters or elegiacs, upon the vices of the age, the accession of Henry IV, or the author's own old age and blindness.

English Works. The English works are the *Confessio Amantis*, first finished in 1390, and finally revised, with the preface and the conclusion rewritten, in 1393, and the poem *In Praise of Peace*, consisting of fifty-five seven-line stanzas, addressed to King Henry IV soon after his accession.

The *Confessio Amantis* is in octosyllabic couplets and extends to nearly 34,000 lines. It consists of a Prologue and eight books. The Prologue deals with the general conditions of the time, and with the succession of periods in the world's history as prefigured by the image seen by Nebuchadnezzar in his dream, and the seventh book is a digression on the education of Alexander by Aristotle, comprising the whole circle of knowledge, both theoretical and practical, and the virtues which are especially necessary for a ruler. The main argument of the book, however, is of Love, a subject which the author selects, because,

as he says, it is of universal interest ; but at the same time he has ingeniously contrived to drag in the same scheme of morality as we have already seen in the *Mirour de l'Omme*, and though the application is made always to the case of love, yet there is an abundance of morality of a more general kind. The great merit of the *Confessio Amantis*, as compared with Gower's other works, is the development which we find in it of a simple and interesting style of narrative, as shown in the great collection of stories with which he has illustrated the various branches of his subject. He has made the Lover's Confession into a framework which will conveniently hold any number of stories upon every possible subject. By giving the scheme an apparent limitation to the subject of love he has not in fact limited the range of narrative, for there is no impropriety in illustrating by a tale the general nature of a vice or a virtue while making a special application of it to cases which concern lovers, and this special application, made with all due solemnity, has often a character of piquancy in which the moral tale pure and simple might be wanting. Add to this that the form adopted tends to a kind of quasi-religious treatment of the subject, which was fully in accordance with the taste of the day, and which produces upon us an agreeable impression of quaintness.

The success of the work is due in the first place to the author's unquestionable talent for story-telling. He has little of the dramatic power or the humour which distinguishes Chaucer, but he tells his tales in a well-ordered and interesting manner, does not break the thread by digressions, never tires of the story before it is finished, as Chaucer so often does, and carries his reader through with him successfully to the end in almost every case. The materials of course are not original, but Gower is by no means a slavish follower in detail of his authorities ; the proportions and arrangement of his

stories are usually his own, and they often show good judgment. Moreover, he not seldom gives a fresh turn to a well-known story, as in the instances of Jephthah and Saul, or makes a pretty addition to it, as in the case of some of the tales from Ovid. There is no doubt that this gift of clear and interesting narrative was the merit which most appealed to the popular taste of his day, the wholesome appetite for stories being at that time not too well catered for, and the plainness of the style was an advantage rather than a drawback.

In spite of this plainness the stories have also poetical qualities. Force and picturesqueness certainly cannot be denied to the tale of Medea, with its description of the summer sea glistening in the sun, which blazes down upon the returning hero, and from the golden fleece by his side flashes a signal of success to Medea in her watch-tower, as she prays for her chosen knight. Still less can we refuse to recognize the poetical power of the later phases of the same story: first the midnight roving of Medea in search of enchantments,

‘The world was still on euery side:
 Wiþ open hed and fot al bare,
 Hir her tosprad sche gan to fare,
 Vpon hir cloþes gert sche was,
 Al specheles and on þe gras
 Sche glod forþ as an Addre doþ:
 Non oþerwise sche ne goþ,
 Til sche cam to þe freisshe flod,
 And þere a while sche wiþstod.
 Thries sche torned hire aboute,
 And þries ek sche gan doun loute
 And in þe flod sche wette hir her,
 And þries on þe water þer
 Sche gaspeþ wiþ a drecchinge onde,
 And þo sche tok hir speche on honde.’ (v. 3962 ff.),

and again later, when the charms are set in action, 4059 ff., a passage of extraordinary picturesqueness, but too long to be quoted here. We do not forget the debt to Ovid, but these

descriptions are far more detailed and forcible than the original.

For a picture of a different kind, also based upon Ovid, we may take the description of the tears of Lucrece for her husband and the reviving beauty in her face when he appears,

‘Wip þat þe water in hire yhe
Aros, þat sche ne myhte it stoppe,
And as men sen þe dew bedroppe
The leues and þe floures eke,
Riht so vpon hire whyte cheke
The wofull salte teres felle.
Whan Collatin hap herd hire telle
The menyng of hire trewe herte,
Anon wip þat to hire he sterte,
And seide, “Lo, mi goode diere,
Nou is he come to 3ou hiere,
That 3e most louen, as 3e sein.”
And sche wip goodly chiere a3ein
Beclipte him in hire armes smale,
And þe colour, which erst was pale,
To Beaute þanne was restored,
So þat it myhte noght be mored.’ (vii. 4830 ff.),

a passage in which Gower, with his natural taste for simplicity, has again improved upon his classical authority, and may safely challenge comparison with Chaucer, who has followed Ovid more closely.

Next to the simple directness of narrative style which distinguishes the stories themselves, we must acknowledge a certain attractiveness in the setting of them. The Lover decidedly engages our interest: we can understand his sorrows and his joys, and we can excuse his frankly expressed envy, malice, and hatred in all matters which concern his rivals. His feelings are described in a very natural manner, and we take his side when he complains of the Confessor’s want of feeling for a pain which he does not himself experience.

Even while we smile, we compassionate the suitor who is at last disqualified on account of age, and recommended to make a 'beau retret' while yet there is time.

But there is also another character in whom we are interested, and that is the lady herself. Gower certainly appreciated the delicacy and refinement which ideal love requires, but here we have something more than this. The figure of the lady, which we see constantly in the background of the dialogue, is both attractive and human. We recognize in her a creature of flesh and blood; no goddess, as her lover himself observes, but a charming embodiment of womanly grace and refinement. Surrounded by lovers, she is wise and wary. She is courteous and gentle, but at the same time firm; she does not gladly swear, and therefore says nay without an oath, but it is a decisive nay to any who are disposed to presume. She does not neglect her household duties merely because a lover insists upon hanging about her, but leaves him to amuse himself how he may, while she busies herself elsewhere. If she has leisure to sit down to her embroidery, he may read to her if he will, but it must be some sound romance, not his own rondels, balades and virelays in praise of her. Custom allows him to kiss her when he takes his leave, but if he comes back on any pretext and takes his leave again, a second kiss is not usually permitted. She lets him lead her up to the offering in church, and ride by her side when she drives out, but she will take no presents from him. Her lover suspects that her soul may be in a perilous state, seeing that she has the power of saving a man's life and yet suffers him to die, but he admits that there is no more violence in her than in a child of three years old. Usurious dealing is a vice of which he ventures to accuse her, seeing that he has given her his whole heart in return for a single glance of her eye, but then, as the Confessor

very justly replies, 'she may be such that her one glance is worth thy whole heart many times over.'

However, the characteristic which is perhaps most remarkable in the *Confessio Amantis* is connected rather with the form of expression than with the subject-matter. The technical skill which is displayed in the verse, and the command which the author has over the language for his own purposes, is very remarkable. In the ease and naturalness of his movement within the fetters of the octosyllabic couplet he far surpasses his contemporaries, including Chaucer himself. Certain inversions of order and irregularities of construction he allows himself, and there are many stop-gaps of the conventional kind in the ordinary flow of his narrative; but in places where the matter requires it, his management of the verse paragraph, the metrical smoothness of his lines, attained without unnatural accent or forced order of words, and the neatness with which he expresses exactly what he has to say within the precise limits which he lays down for himself, show a finished mastery of expression which is surprising in that age of half-developed English style, and in a man who had trained himself rather in French and Latin than in English composition. Chaucer had wider aims, and being an artist of an altogether superior kind, he attains, when at his best, to a higher level of achievement in versification as in other things: but his command over his materials is evidently incomplete, and he has not troubled himself to acquire perfection of craftsmanship, feeling that other things are more important. The result is that the reader often hesitates in his metre, and is obliged to read lines over twice or even thrice, before he can satisfy himself how the poet meant his words to be accented, and what exactly was the rhythm he intended. In fact, instead of smoothing the way for his reader, he often deliberately chooses to spare himself labour

by taking every advantage, fair or unfair, of those licences of accent and of syllable suppression for which the unstable condition of the literary language afforded scope. The reader of Gower's verse is never interrupted in this manner except by the fault of a copyist or an editor; and when we come to examine the means by which the smoothness is attained, we feel that we have to do with a literary craftsman who by laborious training has acquired an almost perfect mastery over his tools. The qualities of which we are speaking are especially visible in the more formal style of utterance which belongs to the speeches, letters, and epitaphs in our author's tales. The reply of Constance to her questioner (ii. 1148 ff.) is a good example of the first:

‘Quod sche, “I am
A womman wofully bestad.
I hadde a lord, and þus he bad,
That I forþ wiþ my litel Sone
Vpon the wawes scholden wone,
Bot what the cause was, I not:
Bot he which alle þinges wot
3it haþ, I þonke him, of his miht
Mi child and me so kept vpriht,
That we be saue boþe tuo.”’

And as longer instances we may point to the reflections of the Emperor Constantine near the end of the same book (ii. 3243 ff.), and the prayer of Cephalus (iv. 3197-3252). The letter of Penelope (iv. 157 ff.) and the epitaph of Iphis (iv. 3674 ff.) are both good examples of the simple yet finished style.

In a word, the author's literary sphere may be a limited one, and his conception of excellence within that sphere may fall very far short of the highest standard, but such as his ideals are, he is able very completely to realize them. The French and English elements of the language, instead of still maintaining a wilful strife, as is so often the case in Chaucer's

metre, are here combined in harmonious alliance. More especially we must recognize the fact that in Gower's English verse we have a consistent, and for the moment a successful attempt to combine the French syllabic with the English accentual system of metre, and this without sacrificing the purity of the language as regards forms of words and grammatical inflexion. We shall see how careful and ingenious he is in providing, by means of elision and otherwise, for the legitimate suppression of those weak terminations which could not find a place as syllables in the verse without disturbing its accentual flow, while at the same time the sense of their existence was not to be allowed to disappear. The system was too difficult and complicated to be possible except for a specially trained hand, and Gower found no successor in his enterprise; but the fact that the attempt was made is at least worthy of note.

With considerable merits both of plan and execution the *Confessio Amantis* has also, no doubt, most serious faults. The scheme itself, with its conception of a Confessor who as priest has to expound a system of morality, while as a devotee of Venus he is concerned only with the affairs of love (i. 237-280), can hardly be called altogether a consistent or happy one. The application of morality to matters of love, and of love to questions of morality, is often very forced, though it may sometimes be amusing in its gravity. Moreover, the author did not resist the temptation to express his views on society in a Prologue which is by no means sufficiently connected with the general scheme of the poem, though it is in part a protest against division and discord, that is to say, lack of love. Still worse is the deliberate departure from the general plan which we find in the seventh book, where, on pretence of affording relief and recreation to the wearied penitent, the Confessor, who says that he has little or

no understanding except of love, is allowed to make a digression which embraces the whole field of human knowledge, but more especially deals with the duties of a king, a second political pamphlet in fact, in which the stories of kings ruined by lust or insolence, of Sardanapalus, Rehoboam, Tarquin and the rest, are certainly intended to some extent as an admonition of the author's royal patron. Again, the fifth book, which even without this would be disproportionately long, contains an absolutely unnecessary account of the various religions of the world, standing there apparently for no reason except to show the author's learning, and reaching the highest pitch of grotesque absurdity when the Confessor occupies himself in demolishing the claims of Venus to be accounted a goddess, and that too without even the excuse of having forgotten for the moment that he is her priest. Minor excrescences of the same kind are to be found in the third book, where the lawfulness of war is discussed, and in the fourth, where there is a dissertation on the rise of the Arts, and especially of Alchemy.

The general scheme of the work may be sufficiently gathered from the selections, but the Prologue, the seventh book (which contains, however, some excellent stories), and in general the digressions to which reference has been made, are altogether omitted. The following summary indicates the manner in which the principal stories are introduced.

Lib. i. After dealing shortly with the sins of the eye and the ear, illustrated by the stories of Actaeon, the Gorgons, and the Sirens, the Confessor passes to the Seven Deadly Vices, of which the first is Pride.

Pride has five ministers.

(1) Hypocrisy, illustrated as regards love by the tale of *Mundus and Paulina*, as regards other matters by *The Trojan Horse*.

(2) Disobedience, with regard to which the advantages of Obedience in love are shown by the tale of *Florent* (Chaucer's Wife of Bath's Tale).

(3) Surquidry or Presumption, of which examples are afforded generally by the tales of *Capaneus* and of *The Triumph of Death*, and in matters of love by that of *Narcissus*.

(4) Avantance or Boasting, illustrated by the tale of *Alboin and Rosemund*.

(5) Vain Glory, of which Nebuchadnezzar was an example, who was transformed into an ox.

Finally, the virtue of Humility is shown in the tale of *The Three Questions*.

Lib. ii. Envy.

(1) Sorrow for Another's Joy, with the tale of *Acis and Galatea*.

(2) Joy for Another's Grief, illustrated by the story of *The Travellers and the Angel*.

(3) Detraction, with the tales of *Constance* (Chaucer's Man of Law's Tale) and of *Demetrius and Perseus*.

(4) False Semblant, with the story of *Hercules and Deianira*.

(5) Supplantation, illustrated as regards love by the stories of *Geta and Amphitrion* and *The False Bachelor*, and otherwise by that of *Pope Boniface*.

The virtue of Charity, which is the contrary of Envy, is set forth in the tale of *Constantine and Silvester*.

Lib. iii. Wrath.

(1) Melancholy, with the tale of *Canace and Machaire*.

(2) Cheste, with the stories of the *Patience of Socrates*, of *Jupiter, Juno and Tiresias*, of *Phoebus and Cornide* and of *Jupiter and Laar*.

(3) Hate, illustrated by the tale of *King Namplus and the Greeks*.

(4) Contek, which is associated with Rashness or Foolhaste, and causes Will to get the better of Reason. The tale of *Diogenes and Alexander* illustrates the due subjection of Will to Reason: that of *Pyramus and Thisbe* conveys a warning against rashness, and so also the case of *Phoebus and Daphne*. Of good counsel by which rashness was avoided an example is afforded by the tale of *Athemas and Demophon*.

(5) Homicide, which often springs from the same causes, and of which the tale of *Orestes* is a terrible example.

There follows a discussion on War, with the story of *Alexander and the Pirate*.

An example of the virtue of Mercy is afforded by the tale of *Telaphus and Teucer*.

Lib. iv. Sloth.

(1) Lachesse, illustrated as regards love by the tales of *Eneas and Dido*, *Ulysses and Penelope*, and in general by that of *Grosstete and the Brazen Head*.

(2) Pusillanimity, with examples of earnestness and perseverance in love afforded by the tales of *Pygmaleon* and of *Iphis*.

(3) Forgetfulness, with the story of *Demophon and Phyllis*.

(4) Negligence, illustrated by the tales of *Phaeton* and of *Icarus*.

(5) Idleness, with the examples of *Rosiphelee* and *Jephthah's Daughter* as examples of Idleness in love, and of *Nauplus and Ulysses* with reference to war and arms. Instances of Prowess are afforded by *Protesilaus*, *Saul*, *The Education of Achilles*, *Hercules and Achelons*, and others.

The opposite of Idleness is Labour, by which all useful arts were discovered.

(6) Somnolence, with the tale of *Ceix and Alceone*, to prove that dreams sometimes come true, and *The Prayer*

of *Cephalus* as an example of the lover's wakefulness. The danger of Somnolence is shown by the tale of *Argus and Mercury*.

(7) Tristesse, illustrated by the story of *Iphis and Anaxarathen*.

Lib. v. Avarice.

This vice is exemplified generally by the tale of *Midas*, and in love by that of *Vulcan and Venus*.

The mention of these raises the question of the heathen gods, and the Religions of the World are discussed at length.

After this we return to the servants of Avarice.

(1) Coveitise, with the examples of *Virgil's Mirror*, *The Two Coffers*, *The Two Beggars*, and *The King and his Steward's Wife*. The counsellors of Coveitise are False Witness and Perjury, the former of which is exemplified by the story of *Achilles and Deidamia* and the latter by that of *Jason and Medea*.

(2) Usury, with the tale of *Echo* against brokerage in love.

(3) Parsimony, with the tale of *Babio and Croceus*.

(4) Ingratitude, illustrated generally by the story of *Adrian and Bardus*, and as regards love by that of *Theseus and Ariadne*.

(5) Ravine, with the tale of *Tereus and Philomene*.

(6) Robbery, illustrated by the stories of *Neptune and Cornix*, and of *Calistona*.

The praise of Virginity, with examples of *Phirinus*, and *Valentinian*.

(7) Stealth, with the stories of *Leucothoe* and of *Hercules and Faunus*.

(8) Sacrilege, illustrated by the tale of *Lucius* (in one edition of the poem) and also by that of *Paris and Helen*.

Prodigality and Liberality distinguished.

Lib. vi. Gluttony.

(1) Drunkenness, and especially Love-drunkenness. The two tuns kept by Jupiter and the value of prayer: *Bacchus in the Desert*. Against drunkenness generally the story of the *Marriage of Pirithous* and of *Galba and Vitellus*.

(2) Delicacy in love and in other ways. Examples of this vice generally in the stories of *Dives and Lazarus* and of *Nero*.

Lawlessness in love leading to the use of Sorcery and Magic Arts, with the tales of *Ulysses and Telegonus* and of *Nectanabus*.

The mention of Alexander and Aristotle in this last tale leads to the digression of the seventh book.

Lib vii. The teaching of Alexander by Aristotle.

(1) Theoric, of which the parts are Theology, Physics, and Mathematics, the last including Astronomy.

(2) Rhetoric, illustrated by the case of Ulysses and Antenor, and also by the debate on the conspiracy of Catiline.

(3) Practic, having three divisions, Ethics, Economics, and Politics. This last is especially necessary for a king.

The first point of Policy is Truth, and this is illustrated by the story of *King, Wine, Woman and Truth* from the third book of Esdras.

The second is Liberality, with regard to which we have the tales of *Julius and the Poor Knight* and *Antigonus* and *Cinichus*. But it is bad to encourage flattery, and as to this lessons are conveyed by the stories of *Diogenes and Aristippus*, *The Roman Triumph*, *The Emperor and his Masons*, *Caesar's Reply to a Flatterer*, *Ahab and Micaiah*.

The third point is Justice. Examples of this are afforded by *Maximin*, *Gaius Fabricius*, *Conrad*, *Carmidotorius*, *Cambyses*, *Lycurgus*.

The fourth is Pity, exemplified by the stories of *The Pagan and the Jew* (in one edition only), of *Codrus*, and of *Pompey*,

while its opposite, Cruelty, is shown in the tales of *Leontius*, *Phalaris* (or *Siculus*), *Dionysius*, *Lichaon*, *Spertacus*. Of slaying in a righteous cause we have as examples the stories of *Gideon*, *Saul and Agag*, *Solomon and Joab*, while the value of wisdom and good counsel to hold the balance even between Justice and Pity is suggested by the stories of *The Courtiers and the Fool*, and *The Folly of Rehoboam*.

Chastity is the fifth point of Policy. Stories of *Sardanapalus*, *Cyrus*, *The Counsel of Balaam*, *Solomon*, *Caracalla*, *Tarquin*, *Virginia*, *Sara the daughter of Raguel*.

Lib. viii. Unlawful love, and especially Incest.

Examples are *Caligula*, *Ammon son of David*, and *Lot*, after which follows the long story of *Apollonius of Tyre* (Shakespeare's *Pericles*).

End of the Confession, with the absolution of the Lover and his dismissal from the service of Venus.

II. LANGUAGE.

The language used by Gower is essentially the same as that of Chaucer, the London speech of the time as used in Court circles, and therefore strongly under the influence of French literary culture. It is not, properly speaking, a provincial dialect, but in its essential features it is East Midland, having a certain intermixture of Kentish forms.

Orthography. The system of orthography used by Gower is tolerably consistent, and this was evidently a matter to which he attached some importance. With regard to it we may observe the following points.

Vowel-length is not usually indicated by doubling of the vowel: thus we have as a rule *on*, *bok*, *fol*, *hol*, *tok*, *wot*, &c., not *oon*, *book*, &c. (the only regular exception here is *good*), *ded*, *drem*, *ek*, *slep*, not *deed*, *dreem*, *eek*, &c., but there are variations in some words of this class, as *feede*, *greene*, *degree*,

3ee, beside *fede*, *grene*, &c., and regularly *feet* from *fof*. The doubling of *a* (as *maad*, *paas*) is not found.

On the other hand consonants are frequently doubled, in such words as *godd*, *rodd*, *madd*, &c., to indicate vowel-shortness.

There is frequent use of *ie* in tonic syllables for close \bar{e} . This appears in French words such as *achieue*, *appiere*, *chief*, *chiere*, *matiere*, &c., but also very commonly in words of English origin, as *diel*, *diere*, *hiede*, *hiere*, *lief*, *sieke*, *stiel*, which have in most cases the alternative spelling with *e*, as *del*, *dere*, *hede*, *seke*, *stel*, but in all of which the vowel has the close sound. This form of spelling may have been introduced by analogy from the French words with a similar vowel sound, or it may have grown out of the Kentish use of *ie*, *ye* for O. E. $\bar{e}o$, \bar{e} , *ie*. In any case it is practically useful as a distinguishing note of the close sound of \bar{e} .

Both in the stems of words and in their terminations *i* is on the whole preferred to *y*, so that we have *crie*, *hide*, *lif*, *ride*, &c. more usually than *crye*, *hyde*, &c., and also *arrai*, *mai*, *ladi*, *mi*, *þi* more often on the whole than *array*, *may*, *lady*, &c., but *-ly* in adverbs more frequently than *-li*.

The usual rule for the use of *u* and *v*, namely that *v* is used initially for both the vowel and consonant sound, and *u* in other positions, is subject to some slight variations, and such forms as *hov*, *nov*, *þov*, *3ov*, *rvnne*, *havk*, *þvrgh*, *remve*, occur side by side with *hou*, *pou*, &c. Also occasionally we have *Envie*, *avantage*, *avis*, &c., for *Enuie*, *auantage*, &c. Such variations are merely ornamental, and do not indicate any differences in pronunciation.

Before *gh* followed by *t* we find *a*, *o* almost regularly for *ou*, *au*. Thus we have *aghte*, *straghte*, *taghte*, *boghte*, *broghte*, *doghter*, *noght*, *oght*, &c., and only occasionally *broughte*, *doughter*, *ought*, &c. Beside some of these there are forms in

which *au* (*aw*), *ou* (*ow*) are followed by a simple *h*, as *tawhte*, *douhter*.

There is no difference in sound between *-oun* and *-on* as terminations of such French words as *diuisioun*, *complexioun*, but *-oun* is much the more usual form. They rhyme with one another and with such English words as *toun*, *doun*.

In the case of *an* followed by a consonant the variation to *aun* seems to be merely a matter of spelling, and we have *chaunce* rhyming with *remembrance*, *demande* with *comaunde*, &c.

With regard to the consonants Gower consistently wrote *sch* for *sh* initially, so that we have regularly *schal*, *schape*, *sche*, *schip*, and also *lordschipe*, *worschipe*, &c., in other places usually *ssh*, as *buissh*, *fissh*, *fleissh* (also *fissch*, *fleisch*).

Gower writes *h* and not *gh* almost regularly after palatal vowels, as *alihte*, *briht*, *kniht*, *miht*, *heihte*, *sleihte*. Occasionally however we find *g*, as rarely *bryghte*, *lighte*, more frequently *heighte*, *sleighte*, and pretty regularly *eighte*. After a guttural vowel he writes *gh*, as in *caghte*, *broghte*, *oghte*, &c., but sometimes such forms as *cawhte*, *owhte*.

Where O. E. *h* is final, *g* is not usually written, as *sih*, *hih*, *bowh*, *lowh*, *ynowh*, except in the case of *þogh*.

There is no use of *ȝ* for *h* or *gh*: such forms as *mizte*, *ouzte* are not found. On the other hand initially in such words as *ȝe*, *ȝe*, *ȝiue* (*forȝiue*), *ȝong*, &c., *ȝ* is regularly used. Only late and inferior MSS. have *y*.

We find *þ* for *th* almost regularly except in the case of a capital letter being required, as at the beginning of a line, or in connexion with some foreign words and names, as *rethorique*, *Athemas*, *theuangile*, *Thebith*. Cases of *th* for *þ* in ordinary English words are rare, except in the word *natheles*.

It may be noted that *ff* stands regularly for *F* except in the case of an illuminated initial.

In some words of common occurrence the spelling of our

author is a little unusual; thus he regularly writes *bot* for *but*, *be* for *by*, when used as a preposition, *ous* for *us* (pers. pron.), *noght* for *not* (*not* being used for *ne wot*).

Phonology. Under this head we shall note only a few points connected with the vowel sounds, in which distinctions are made in Gower's rhymes which cannot be understood without reference to the history of the words in question.

The uses of the letter *e* in accented syllables of words of English origin may be classified as follows:

i. *ě*, as in *bed*, *men*, *let*, *telle*, *hell*, *kesse*, *slepte*, *mette*, *fell*, either from originally short *e*, *eo*, *ea*, *y*, &c., or shortened from *ēa*, *ā*, *ē*, *ēo*, &c., and occurring in closed syllables, i.e. syllables ending in a consonant. The adverb *wel*, also written *wiel*, has undergone lengthening, however.

ii. *ē* in open syllables lengthened in M. E. from *ě*, as in *trede*, *stede*, *bere*, *dere* (=destroy), *spere*, *swere*, *were* (=defend, or wear), *gete*, *forȝete*, *mete* (subst.), *ete* (inf.), *breke* (inf.), *speke* (inf.), with which may be classed such words as *dede* (=did), *lere* (=loss), *stere* (=stir), the Kentish forms from original *y*.

iii. *ē* from O. E. *ēa*, as *deþ*, *ded*, *hed* (=head), *red* (adj.), *ere*, *teres* (=tears), *drem*, *strem*, *gret*, *bete* (=beat), *þrete*, *les* (subst.), *les* (verb), *ches*.

iv. *ē* from O. E. *ā*, as (a) *bede* (pret. pl.), *breþ*, *her* (pl. *heres*), *lete*, *strete*, *er*, *geþ*, *leue*, *ȝee* (=yea); (b) *drede*, *eue*, *fere* (=fear), *red* (subst.), *rede* (verb), *þere*, *were*, *hete*, *lene*, *see* (=sea); (c) *dede* (=deed), *leche*, *meete* (=dream), *mete* (=fit), *slepe*, *speche*, *speke* (pret. pl.), *þred*, *wete*, *ȝer*, *clene*, *del*, *euere*, *neuere*, *lede*, *teche*, and the suffix *-hede*.

v. *ē* from O. E. *ē*, *ēo*, *ie*, as *fele*, *fede*, *hede*, *seke*, *spede*, *deme*, *seme*, *quene*, *wene*, *grete* (=greet), *mete*, *he*, *me*, *ȝe* (=ye), *kne*, *tre*, *ben*, *sen*, *dere* (=dear), *leuere*, *prest*, *brest*, *whel*, *stel*, *ner*.

With regard to the sounds represented, class i. includes the words with *ě*, and these of course are separate in sound from

the rest: thus *bed* (or *bedd*) will not rhyme properly with *hed* (=head), but only with *hedd*, meaning 'hidden,' as iii. 1919 f., *let*, participle of *lette*, rhymes not with *gret*, or with *let* from *lete*, but with *set*, *schet*, &c., *fell* with *hell* (=hill), but not with either *whel* or *del*. This *e* has a short open sound.

Class ii consists of those words in which an originally short *e* has been lengthened in an open syllable. Here we have a long open *e* sound, but it evidently has not quite the same value as the open *e* from an originally long vowel or diphthong, for with very few exceptions these words are rhymed by Gower only within their own class. Thus *bede* (past part.), *dede* (=did), *stede*, *trede*, rhyme together and are kept quite apart from *dede* (=dead), *drede*, *rede* (pl. adj.), which also have the open *e* sound. So *bere*, *dere* (=destroy), *lere* (=loss) are separated in rhyme from *ere*, *fere* (=fear), *were* (from *wæron*), &c., *ele*, *gete*, *mete* (=meat) rhyme together and are separated from *grete*, *bete*, *strete*. Presumably the vowel had not yet been fully lengthened.

Class iii, in which *ē* is from *ēa*, has regularly the open *e* sound, and the words which belong to it do not rhyme with any of these in Class v.

Class iv, in which *ē* is derived from *æ*, consists of words of which some, as those of group (a), have regularly the open *e*, others under (b), an unstable sound which varies between the open and the close *e*, while those of the third group (c) have always or almost always the close sound, and of these many have also forms with *ie* for *e*, as *spieche*, *spieke* (pret. pl.), *cliene*, *diel*, *hiede*¹.

Finally Class v consists of those words which have *ē* from O. E. *ē*, *eo*, *ie*, and these have regularly the close sound of *e*,

¹ The distinction which has sometimes been made in this connexion between *æ* corresponding to Germanic *ai* and *æ* equivalent to West-Germanic *e*, seems to have no bearing on the question.

rhyming with one another and with some of the words of Class iv, as above, but not with any of the other classes. Most of these words are spelt by Gower also with *ie*, as *fiede*, *hiede*, *sieke*, *spiede*, *griete*, &c., and some exclusively so, as *hiere*, *lief*, *belieue* (verb).

The case is much the same with *o*.

i. *ō* in closed syllables such as *god*, *rod*, *ofte*, *softe* (shortened from *ō*), *alofte*, *horn*, *cornþorwe*, *sorwe*, *lost*, *song*, *long*.

ii. *ō* by lengthening in open syllables, as *before*, *tofore*, *þerfore*, and the participles *bore*, *lore*, *swore*, *broke*, *spoke*.

iii. *ō* from O. E. *ā*, as *fro*, *go*, *mo*, *so*, *tuo*, *wo*, *brod*, *rod* (pret.), *hom*, *on* (=one), *non*, *gon*, *ston*, *mone* (=moan), *sor*, *lore* (subst.), *more*, *wot*, *hot*, *smot*, *op*, *gop*, *lop*, *bope*, *clope*.

iv. *ō* from O. E. *ō*, as *do*, *to* (*þerto*, &c.), *blod*, *good*, *stod* (*vnderstod*, &c.), *bok*, *tok*, *com* (pret.), *nom*, *dom*, *mone* (=moon), *sone* (=soon), *fot*, *dop*, *top*, *sop*, *oper*, *broþer*.

Of these the first class rhymes only within itself. In the second class, where we have a half-lengthened open *o*, there are a few examples of *tofore*, *þerfore* rhyming with *more*, *nomore*, &c., but otherwise this class also, as in the parallel case of new-lengthened *e*, is separated from the next, so that *fore*, *bore*, *lore* (partic.) do not rhyme with *hore*, *lore* (subst.), *sore*. This distinction is to some extent observed by Chaucer, but with less strictness than by Gower.

Class iii has long open *o* and Class iv close *ō*, but here, as in Chaucer, there is tolerably free rhyming of *do* (*misdo*, *vndo*, &c.), and sometimes also of *þerto*, with words of Class iii, not only *so*, *also*, *two*, but also *go*, *ago*, *þo* (adv.), *ouermo*, *fo*; we have also once *dop* rhyming with *gop*, and once *don* with *anon*, and the rhyme *dop*: *sop* also occurs. Again the word *hom* rhymes with the preterites *com*, *nom*. All these must be regarded as imperfect rhymes due to the want of strictly cor-

rect rhyme-words. The vowel-sounds in these two classes should be kept distinct in pronunciation.

Another class of words which is quite clearly distinguished is that in which *ø* represents original *ũ*, as in *sone* (= son), *astone*, *wone*, *aboue*, *loue*, *some*, *come* (inf. and participle), *dore*, *spore*, *wonder*, *begonne*, *wonne*, *sonne*, *tonne* (the vowel interchanging with *u* in these last four words and in some others). These words rhyme only among themselves or with corresponding words in which *u* is preserved, as *wonder*: *vnder*. The *o*, representing *u*, is not subject to lengthening in open syllables, this 'new-lengthening' being applicable only to *a*, *o*, *e*, not to *i*, *u*.

With regard to the other vowels the chief distinction to be observed is that of length. Thus *mad*, past participle of *make*, is of course to be distinguished in pronunciation from *mad* (*madd*) adj. In regard to the inflected forms of such adjectives as this, there is some variation, thus from *bad* we have pl. *badde* rhyming with *hadde*, &c., from *glad* pl. *glade* rhyming with *made*. A careful distinction must be made between the *ī* (*ȳ*) of *driue*, *ride*, *wryte* (inf.) and the *ĩ* of *driue*, *ride*, *write* (plur. pret., and past participles), thus the participle *write* rhymes with the inf. *wite* (=know), and the inf. *wryte* with *wite* (=blame). Sometimes, but not regularly, *y* is used to represent *ī*.

Inflexion.—(I) SUBSTANTIVES. In a certain number of words there is variation in the matter of final *e*: thus we have *drink drinke*, *flyht flyhte*, *half halue*, *help helpe*, *kep kepe*, *lack lacke*, *myn myne*, *queene queen*, *sor sore*, *wel wele*, *will wille*, to which must be added many words with the suffixes *-hede*, *-hode*, *-schipe*, and the termination *-inge*, e.g. *falshed(e)*, *knyht-hod(e)*, *manhed(e)*, *felaschip(e)*, *hunting(e)*, *knowleching(e)*, *teching(e)*, *wenyng(e)*. In the case of the (English) termination *-ere* the final *e* is usually written: such words are *beggere*,

hindrere, ledere, louere, makere, spekere, writere. This *-e*, however, is either elided or passed over in the metre, unless an accent falls on the termination, in which case it may be sounded, as vii. 2348, 'The Sopseiere þo was lief.'

As regards the oblique cases we note the following genitive forms: *cherche, herte* (also *hertes*), *heuene, ladi, soule, sterre* (pl.), *wode* (also *wodes*), to which add *dowhter* (also *dowhtres*), *fader* (also *fadres*), *moder*. In the expressions *horse side, horse heued, &c.*, *horse* is genitive singular.

The *-e* termination of the dative appears in a good many prepositional phrases: *to (in) bedde, in boke, to borwe, vnto the chinne, be daie, to (fro) deþe* (also *fro deþ*), *on (vnder) fote, on fyre, to (vpon) grounde, on hede, in (on, vpon) honde, to (into) honde, on horse, to horse, to (in, of) house, to (into) londe, to lyue, be mowþe, be nyhte* (also *be nyht*, and regularly *at nyht, on nyht, a nyht, to nyht*), *be (to, into, out of) schipe* (also *to schip*), *to scorne, to slepe* (also *to slep*), *to toune, to wedde, to wyue, to zere, be zere*.

With regard to Romance substantives Gower appears to be stricter than Chaucer in preserving their form. He gives us regularly *beste* 'beast,' *feste, requeste, tempeste*. We have however *baner* (also *banere*), *host, maner, matier* (beside *manere, matiere*), *press* (beside *presse*), *travaile, conseile* (occasionally for *travail, conseil*).

Several distinctively feminine forms are used, as *capiteine, chamberere, citezeine, cousine, enemie*.

(2) ADJECTIVES AND ADVERBS. A few adjectives vary as regards final *e* in the uninflected form, for example *ech eche, lich liche, low lowe, many manye, old olde, oper opre, trewe trew*.

In comparative forms *-e* is often dropped, as *fairer, furþer, longer, raper, zonger*, but more often written, as *furþere, deppere, ferre, gladdere, grettere, lengere, rapere*. This *-e*, however, is either elided or passed over in the metre. Where

there is syncope of the penultimate, as after *u* in *leuere*, the final *e* counts regularly as a syllable, so that in case of elision the word is reduced to a monosyllable, which never takes place with *rapere*, *furpere*, &c.

The definite form is used pretty regularly in the case of English monosyllabic adjectives, and usually also in monosyllables of French origin. This rule applies (*a*) to adjectives used after the definite article, a demonstrative pronoun, or a possessive; (*b*) to those employed as vocatives in address; (*c*) to adjectives in combination with proper names or words used as proper names. Thus we have regularly (*a*) 'þe grete hert,' 'þe stronge coffre,' 'The quike body with þe dede,' 'þis proude vice,' 'þis zonge lord,' 'my longe wo,' 'his lose tunge,' 'þi fulle mynde,' 'whos rihte name,' &c. (*b*) 'O derke ypocrisie,' 'O goode fader,' 'lieue Sone,' &c. (*c*) 'grete Rome,' 'Blinde Auarice,' 'proude Enuie,' 'faire Eole,' 'stronge Sampson,' 'wise Tolomeus,' &c.

In the case of adjectives of more than one syllable, whether English or French, the definite form is exceptional. The commonest case is that of superlatives, in which the definite form *-este* is regularly used when the accent falls on the termination, whether in rhyme or otherwise, as *faireste*, i. 767. Even when the accent is thrown back, the definite inflexion is more usually given than not, but sometimes dropped, as 'þe zongest of hem,' i. 3133, 'the lowest of hem alle,' vii. 224: in all cases, however, where the accent is thrown back, the adjective is followed by a word beginning with a vowel, so that the metre is not affected.

Other adjectives of which the termination is capable of accent may take the definite inflexion, when the accent is thrown on the termination, as 'þe couoitouse flaterie,' 'þis tyrannysshe knyht.'

Where the final syllable of the adjective is incapable of accent,

there is ordinarily no question of a definite inflexion, except where there is syncope after *u*, as in *euele*. Such words are *croked*, *wicked*, *cruel*, *lifel*, *middel*, *biter*, *dedly*, *lusti*, *wilful*, *wrongful*.

The formation of plurals in adjectives and participles used attributively is governed by the same principles. We have '*preciousse Stones*,' iv. 1354, but naturally words like *wicked*, *woful*, *lusti*, &c., take no plural inflexion. In the expression '*som men*' *som* is without inflexion in the plural, but '*somme clerkes*,' '*some pinges*.'

Adjectives used as predicates or in apposition are to some extent treated according to convenience of metre or rhyme, but in the case of monosyllables there is a decided preference for inflexion. The following are some of the instances: '*Whan we ben dede*,' Prol. 2, '*hem þat weren goode*,' 42, '*my wittes ben to smale*,' 81, '*Ther ben of suche manie glade*,' 299, '*become grete*,' 303, '*ben with mannes senne wrope*,' 920, so *blinde*, i. 774, *hore* and *whyte*, i. 2045, *whyte*, *falle*, *grete*, iv. 1310, &c. We have also '*hise bedes most devoute*,' i. 669, '*in wordes so couerte*,' iv. 1606.

On the other hand, '*Of hem that ben so derk wipinne*,' i. 1077, '*Hire chekes ben with teres wet*,' i. 1680, '*Here bodies weren long and smal*,' iv. 1320, and so frequently.

The participle used as predicate is ordinarily uninflected, but there are a few examples of a plural form adopted for the rhyme, as *ansuerde*, i. 3246, *made*, iv. 2343, *hidde*, v. 6789.

The usage of *al*, *alle* as an adjective is in some ways peculiar, but tolerably consistent. In the singular, before an article, a demonstrative pronoun, or a possessive, the uninflected form *al* (occasionally *all*) is used, as '*al þe world*,' '*al his welþe*,' '*all his proude fare*,' '*al a mannes strengþe*' (also '*þe Cite all*,' ii. 3473), but before a substantive the form *alle* (dissyllable), as '*alle grace*,' '*alle þing*,' '*alle vntrouþe*,' '*alle vertu*,' '*in alle wise*,' '*in alle haste*,' '*alle wel*,' '*alle charite*,'

but sometimes before vowels *al*, as 'al Envie,' ii. 168. In the plural, 'al þe,' 'all þese,' 'alle þe,' &c. ('alle' being counted as a monosyllable), and without the article, *alle*.

In cases of the combination of a French adjective with a feminine substantive of the same origin the adjective occasionally takes the French feminine form. Instances are as follows: 'deuolte apparantie,' i. 636, 'veine gloire,' i. 2677 ff., 'vertu souereine,' ii. 3507, 'seinte charite,' iv. 964, 'herbe souereine,' vii. 1392, 'ioie souereine,' viii. 2530, and even as predicate, 'Dame Auarice is noght soleine,' v. 1971. Possibly also, 'O þou divine pourveance,' ii. 3243, and 'O þou gentile Venus,' viii. 2294, may be examples of the same usage.

(3) PRONOUNS. The 3rd person sing. fem. is *sche* (never written *she*), once *scheo*: the oblique case is *hire*, *hir* (never *here*), and *hire*, though usually equivalent to a monosyllable, sometimes has *-e* fully sounded, as i. 367.

The 3rd person neuter is *it*, seldom *hit*.

In the 1st person plural the oblique case is *ous*, not shortened to *us* in spelling.

The possessives of the 1st and 2nd persons sing., *min*, *thin*, have no plural inflexion, but the disjunctive form *þyne* pl. occurs, i. 168. On the other hand *his*, originally an uninflected form, has usually the plural *hise*, but sometimes *his*. The form *hise* is never a dissyllable.

The feminine possessive, 3rd pers., is *hire* or *hir*, used without distinction with both singular and plural nouns, and metrically equivalent: see i. 1678 ff. The forms *oure*, *zoure* are usual for the possessives of the 1st and 2nd pers. plur., and these are commonly used as monosyllables, e.g. i. 2062, 2768, and interchanged with *our*, *zour*; but they are also capable of being reckoned as dissyllables. Here again there is no plural inflexion ('*zour* wordes,' iii. 627). The disjunctive *zoures* occurs in i. 1852.

The possessive of the 3rd pers. plur. is *here*, *her*, which is practically never confused in good MSS. with *hire*, *hir* of the fem. sing. We are justified in assuming that for Gower the distinction was absolute.

The ordinary relatives are *which* and *þat*: *who* is little used as a relative except in the genitive case, *whos*. The plural *whiche* is usually pronounced as a monosyllable, as ii. 604, iv. 1496, v. 1320, and often loses *-e* in writing, as iv. 1367, but also sometimes counts as a dissyllable, e.g. i. 404.

(4) VERBS. In the Infinitive and Gerund, apart from the cases of *do*, *go*, *se*, *sle*, &c., few instances occur of the loss of final *e*. The verb *sein* (*sain*) has *seie* and also *say*, and beside the regular infinitive *pute* we have also *put* in several instances, the next word beginning with a vowel or mute *h*, e. g. 'To *put* his lif,' &c., i. 3213, '*put* eny lette,' ii. 93; but also, 'It oghte *pute* a man in fere,' i. 462. In addition to the above there are a few instances of the same in other verbs, as '*get* hire a þank,' ii. 60, '*let* it passe,' viii. 2056.

The gerund 'to done' is common, but we do not find either 'to sene' or 'to seine.'

Present Tense. In the 1st pers. sing. of the present, apart from such forms as *do*, *go*, &c., and *prai* beside *preie*, *praie*, there are a few cases of apocope, as in the infinitive: e.g. 'I *put* me þerof in þour grace,' i. 732, in which instance it will be noticed that the following word begins with a consonant.

In the 3rd pers. sing. the syncopated and contracted forms are very much used by Gower. He says regularly *bit*, *ett*, *get*, *put*, *schet*, *set*, *sit* (2nd pers. *sist*), *smit*, *writ*; *arist*, *bint*, *fint*, *holt* (*halt*), *lest*, *went*, *wext*; *berþ*, *brekþ*, *bringþ*, *criþ*, *drawþ*, *drinkþ*, *falþ*, *farþ*, *forsakþ*, *leipþ*, *lyþ*, *preipþ*, *spekþ*, *takþ* (or *tapþ*), *thenkþ*, *zifþ*, and only occasionally *draweþ*, *drinkeþ*, *fareþ*, *kepeþ*, *sittleþ*, *waxeþ*, &c. In the 3rd pers. plural several supposed instances of *þ* ending have been alleged. Of these

most are expressions like 'men seiþ,' where 'men' is used as singular indefinite. One only is valid, viz. vii. 1107, 'Diuerse sterres to him longeþ': cp. vii. 536.

Preterite. With regard to the tense formation of strong verbs the following instances may be noticed of gradation between the singular and the plural of the preterite: *began*, pl. *begunne begonne*, *gan*, pl. *gonnen*, *ran*, pl. *runne*, *wan*, pl. *wonne*, *bond*, pl. *bounden*, *fond*, pl. *founden*, *song* (*sang*), pl. *songe sunge*, *bar*, pl. *bere* (*beere*), *brak*, pl. *brieken*, *spak*, pl. *spieke*, *sat*, pl. *sete(n)* *siete(n)* *seete*, *bad*, pl. *bede*, *wrot*, pl. *write(n)*, *rod*, pl. *riden*, *ches*, pl. *chose*, and among preterite-presents *can*, pl. *conne*, *mai*, pl. *mowe*, *schal*, pl. *schulle schull schol*, *wot*, pl. *wite*.

The 2nd pers. sing. has the *-e* termination, as *come*, viii. 2076. The 2nd pers. sing. of the preterite-present *mai* is regularly *miht* (*myht*), never 'mayest.'

The preterite plural regularly has *e* or *en*.

Among Weak Verbs those which have the short or syn-copated form keep the *-e* termination almost regularly. Such preterites are, for example, *cride*, *deide*, *leide*, *obeide*, *payde*, *preide*, *seide*, *hadde*, *made*, *brende*, *sende*, *answerde*, *ferde*, *herde*, *solde*, *spilde*, *tolde*, *wende*, *betidde*, *dradde*, *fedde*, *fledde*, *hedde*, *spedde*, *gradde*, *ladde*, *radde*, *spradde*, *crepte*, *duelte*, *felte*, *hente*, *kepte*, *kiste*, *lefte*, *lepte*, *loste*, *mente*, *slepte*, *wente*, *wepete*, *alihte*, *caste*, *dihle*, *grette*, *knette*, *kutte*, *laste*, *liste*, *mette*, *plyhte*, *putte*, *schette*, *sette*, *slerte*, *triste*, *arawhte*, *broghle*, *cawhte*, *oghle*, *roghte*, *soghle*, *strawhte*, *tawhte*, *thoghle*, *wroghte*, *cowthe*, *dorste*, *mihte*, *moste*, *scholde*, *wiste*, *wolde*.

At the same time it must be noted (as in the case of the infinitive) that with some of these forms there is an occasional tendency to drop the *-e* before a vowel at the beginning of the next word (that is, where elision would take place). It is impossible to trace any system, but the number of verbs

affected is not large, and in nearly every case the instances of this kind of elision-apocope are largely outnumbered by the examples of normal inflexion in the same verb.

The following are some of the examples : 'Sche *cast* on me,' i. 152, 'panne *wold* I,' i. 183, '*told* him,' 'And *seid* hir,' i. 3187 f., 'And *kept* hire,' ii. 181, '*miht* eschuie,' iii. 1356, cp. iii. 1440, 'And *felt* it' (subj.), viii. 2165, 'so *ferd* I,' viii. 2445, &c. This apocope hardly ever takes place before a consonant.

With regard to the weak verbs which form preterites with ending *-ede*, the loss of the final *e* is somewhat more common, but it is usually retained, and sometimes it counts as a syllable in the verse. Where this is not the case, it is either elided in the usual way, or if it be dropped in writing, this is only under the conditions which apply to the verbs mentioned above, namely, before a vowel at the beginning of the succeeding word.

It is, however, noteworthy that the use of these forms, whether in *-ede* or *-ed*, is decidedly rare, and was avoided by our author even in cases where the *-e* would have been subject to elision. It is evident that he was always conscious of this ending, even if he did not always write it, and yet he felt that the two weak syllables ought not to have full value in the metre. The result was that he avoided the use of the form generally, so far as it was reasonably possible to do so. The whole number of these preterites in *-ede*, *-ed* to be found in the *Confessio Amantis* is surprisingly small, both actually and relatively, that is, taking account of the extent to which the verbs in question are employed in their other tenses. The method pursued is chiefly to substitute in narrative the present tense, or the perfect formed with 'hap,' for the 3rd pers. singular of the preterite, 'Confortep' for 'Confortede,' 'Hap axed' for 'axedede,' 'feigneþ' for 'feignedede,' and this apparently as a matter of habit and even in cases where

a vowel follows. No doubt the use of the present tense in narrative is quite usual apart from this, but the extremely frequent combination of strong or syncopated preterites with the present tenses of verbs of this class seems to indicate clearly how the matter stood.

The following are examples of this: 'The king *comandep* ben in pes, And . . . *caste*,' i. 3240 f., '*Comendep*, and *seide* ouermore,' 3361, 'he him *bepoghte*, . . . And *tornep* to the banke *azein*,' ii. 167 ff., and so on. There are indeed many narrative passages in which nearly all the strong or syncopated verbs are used in the preterite, and all the others in the present, and it is evident that this cannot be accidental.

There are, however, a certain number of instances of the use of weak preterites, indicative or subjunctive, and a few in which the final *e* (or *-en*) is sounded in the metre.

The following are examples of *-ede* preterites (in one instance *-ide*): 'I *wisshide* after *dep*,' i. 120, 'he *passedede* ate laste,' 142, 'he hem *stoppedede* alle faste,' 522, '*Supplantedede* þe worþi knyht,' ii. 2453, 'The hors and *stikede* in þe Myr,' iii. 1631, so also iv. 1340, 1345, 1444, 'And *foundeden* þe grete Rome,' v. 904, 'Thei *passeden* the toun,' 2182, '*axede* him,' 5129, 'That *loueden* longe er I was bore,' vi. 882, 'Wip loue *wrastlede* and was ouercome,' 2240. In most of the instances the *-e* is subject to elision, and of those that remain some are examples of the plural with *-eden* termination, and very few only of the ending *-ede*. It will be noted that in the plural the form *-eden* is used regularly when the syllables are to be fully pronounced, though *-ede* can be used for the sake of elision.

The *-ed* form of preterite is less frequent than the other, and there is hardly an example of its employment before a consonant or in rhyme. We have, for example, 'And *used* it,' i. 342 ('*humbled* him,' i. 2065, is probably a participle, 'to

have humbled himself'), '*pryded* I me,' i. 2372, '*ne feigned* I,' ii. 2061, '*þe goddes . . . Comanded* him,' iii. 2140 f., &c., and before a consonant, vi. 997, '*Cam* to þe gate and *axed* mete.' We may observe that the *-ed* form stands also in the plural.

Imperative. The singular and plural forms are often used without distinction, as v. 2333 ff., '*Ches . . . and witeþ . . . ches* and *tak . . . goþ . . . takeþ*.' In the interchange of speech between the Confessor and the Lover, while sometimes the distinction is preserved, the Confessor saying *tak*, *tell*, *understond*, and the Lover *telleþ*, *axeþ*, at other times the Lover says *lest*, *say*, *tell*¹.

Present Participle. The form of the present participle is the most characteristic part of Gower's verb inflexion as compared (for example) with Chaucer's. Chaucer seems regularly to have used the form in *-inge* (often with apocope *-ing*): Gower uses ordinarily the form *-ende*, and normally with the accent thrown on the termination, as i. 204, '*To me spekende* thus began,' 236, '*Whos Prest* I am *touchende* of loue,' 428, '*Stondende* as Stones here and there,' 633. Sometimes, however, the same form is used with accent on the preceding syllable, and in this case the *-e* is systematically elided, e. g. '*Belongende* vnto the presthode,' i. 296, '*As touchende* of my wittes fyue' (cp. 334, 742).

In a relatively small number of instances the form *-inge* occurs either in rhyme, as i. 524, '*So whan þei comen forth seilinge*,' in rhyme with '*singe*,' or with the accent thrown back, as i. 115, '*Wisshinge* and *wepinge* al myn one.'

The final *e* is never lost in writing, but when the accent is thrown back it is always elided.

Past Participle. There is hardly any use of the prefix *y-* (*i-*), but we have *ybore*, ii. 499.

¹ Except in the case of these imperative forms the 2nd pers. plur. is quite consistently used by the Lover in his shrift, and the 2nd. pers. sing. by the Confessor in reply.

III. METRE.

Smoothness and regularity is the most marked characteristic of Gower's metre. The writer, while preserving the syllabic rule, makes his verse flow smoothly without doing violence to the natural accentuation of the words, and gives throughout the effect of an accent verse, not one which depends upon the counting of syllables. The licences which occur in the octosyllabics of Chaucer and other English writers of the period are to a great extent avoided by Gower, and in particular he neither omits the first unaccented syllable, as Chaucer so often does (e. g. 'Be it rouned, red or songe,' *Hous of Fame*, ii. 214, 'Any lettres for to rede,' iii. 51, 'Of this hill that northward lay,' iii. 62), nor to any great extent displaces the natural accent (as 'Of Decembre the tenthe day,' *Hous of Fame*, i. 111, 'Jupiter considereth wel this,' ii. 134, 'Rounede everych in otheres ere,' iii. 954), or slurs over syllables.

Some displacement of the natural accent may indeed be found occasionally in the verse, even apart from the case of those French words whose accent was unsettled, but it is present in a very slight degree, and the rhythm produced does not at all resemble that of the lines cited above from Chaucer: e. g. i. 2296, 'Wher þat he wolde make his chace,' 2348, 'Vnder the grene þei begraue,' 2551. Such as it is, this licence is nearly confined to the first foot of the verse, and is not so much a displacement of the natural accent of the words as a trochaic commencement, after the fashion which has established itself as an admitted variety in the English iambic. We may, however, read long passages of the *Confessio Amantis* without finding any line in which the accent is displaced even to this extent.

Again, as to slurring of syllables, this no doubt takes place,

but on regular principles and with certain words or combinations only.

Gower's practice in this respect is very different from Chaucer's. The rules laid down by ten Brink, *Chaucers Sprache*, § 260, as to the cases in which weak final *e* is never counted as a syllable in the verse, except in rhyme, require some qualification even when applied to Chaucer, and they are almost wholly inapplicable to Gower, as we shall see if we examine them. (α) Gower has the forms *hire*, *oure*, *zoure*, all occasionally as dissyllables apart from special emphasis or rhyme. (β) *þese*, *some*, *whiche* are all sometimes dissyllables. (γ) The strong participles with short stems as *come*, *driue*, *write* as a rule have the final *e* sounded. (δ) The *-e* of the 2nd pers. sing. of the strong preterite may be sounded, e. g. iii. 2629 (but 'Were thou,' iv. 600). (ε) The form *made*, both singular and plural, regularly has *-e* sounded, *were* (pret.) usually, and *wite* sometimes. (ζ) *sone*, *wone*, *schipe* (dat.), and the French words in *-ie* (*ye*), &c., have *-e* regularly counted in the metre: so also *beste*, *entente*, *tempeste*. (η) *before*, *tofore*, *þere* are used in both ways.

Gower's usage with reference to this matter is as follows:—

The personal and possessive pronouns *hire*, *oure*, *zoure*, *here*, and *hise* (as plural of *his*), written also *hir*, *our*, &c., are as a rule treated as monosyllables. We have, however, 'Fro *hire*, which was naked al,' i. 367, 'In *oure* tyme among ous *hiere*,' Prol. 5 (but '*Oure* king hath do this thing amis,' i. 2062). Add to these *alle* (pl.) before the definite article.

In the following words also the final *e* is sometimes suppressed for the verse: *þese* (also *þes*), *whiche* plur. (also *which*), *þere* (often *þer*), *were* pret. ind. or subj. (also *wer*), *where* (usually *wher*), *more* (also *mor*), *before*, *tofore* (*befor*, *tofor*), *fare* (in 'fare wel'), *sire*, *wite*, *wole* (also *wol*), *boþe*, *wolde*, *come*,

some, haue, loue, morwe, seie, preie, and a few more, but in the case of nearly all these words the full pronunciation is also found, as *whiche*, i. 404, *pere, were, more, bope*, frequently, *come*, iv. 1283, *some*, i. 2034, *loue*, i. 103, 251, &c., and in many cases it is much the more usual.

Syncope (so far as regards the metre) regularly takes place in the following : *couere* (*discovere*, &c.), *deliuere, euene, euere, heuene, leuere, neuere, pouere, sweuene* (also *swefne*), and some other words of a similar kind, to which add *heued, euel, deuel*. In these cases a final *e* is always pronounced unless elided, and in case of elision a word like *heuene, neuere* is reduced to a monosyllable, as

‘This world which euere is in balance.’

The following also are sometimes syncopated : *louede, loueden, beloued*, i. 1928, *behouely, behouelich* (but *unbehouely*, viii. 2884), *amorous, namely*. We may note, however, that this kind of syncope is less used by Gower than by Chaucer, and that *chiualerie, chiualerous, foreward, foretokne, loueday, pilgrin, surquiderie*, &c., are fully pronounced.

Unaccented *i* before weak *e*, either final or in inflexions, has the force of a semi-vowel, and forms no syllable of itself : so *studie, carie, tarie, chirie, merie, manye*, &c., are equivalent to dissyllables, and are reduced by elision to the value of monosyllables, as i. 452, ‘To *tarie* with a mannes poght,’ i. 3238, ‘And *manye* it hielden for folie,’ ii. 2648, ‘Thei *carie* til thei come at Kaire.’ Similarly *Mercurie* is made into a dissyllable by elision, ‘And ek the god *Mercurie* also,’ i. 422. Akin to this in treatment is the frequent combination *many a, many an*, counting as two syllables (so ‘ful many vntrewe,’ v. 2886), but *many on, manion* as three.

Elision of weak final *e* takes place regularly before a vowel or an unaspirated *h*. The combinations *byme, tome, tope*, &c., have weak *-e*, which is elided before a vowel.

An aspirated *h* prevents elision as effectively as any other consonant. We have 'min holë herte,' 'gretë hornes,' 'Cadmë hyhte,' 'Mi Sonë, herkne,' 'proprë hous,' 'fastë holde' (and even 'oprë herbes,' iv. 3008); but there are some words in which *h* is aspirated only when they are emphatic in sense or position, as *haue*, *hap*, *he*, *him*, *hire*, *how*, &c. For example, elision takes place usually before *haue*, *he*, *how*, but not so as a rule in cases where they are used in rhyme or with special emphasis, e. g. i. 2542, 'Of such werk as it scholde haue,' iv. 3604, 'And al the cause hou it wente.' On the other hand, the preterite *hadde* seems to have an aspirated *h* even in unemphatic position. Elision also takes place before *hierafter*, though not before *hiere*.

The article *þe* regularly coalesces with a succeeding word beginning with a vowel or mute *h*, as *þastat*, *þavantages*, *þeffect*, *þemperour*, *þerbage*, *þerþe*, *þonour*, &c.¹ The exceptions, which are very few, are cases of special emphasis, as i. 3251, 'The Erþe it is.' Similarly the negative particle *ne* with a succeeding verb beginning with a vowel, as *nam*, *naproche*, *nis* (but *ne haue*), and also occasionally with some words beginning with *w*, forming *nere*, *nost*, *not*, *nyle*, *nyste*, &c. In some few instances *to* coalesces with the gerund, as *tacompte*, *teschuie*.

There is diaeresis regularly in such proper names as *Theseus*, *Peleus*, *Tereus*. We have *Moïses* usually, but *Moises* (dissyllable) once. The termination *-ius* is dissyllabic, and the endings *-ioun*, *-ious*, &c., are always fully pronounced.

As regards accent, it has been already observed that the natural accent of words is preserved better in Gower's verse than in Chaucer's. There are, however, a number of words of French origin of which the accent was unsettled, and also

¹ In one case the personal pronoun *þe* (= thee) is treated in the same way, i. 568, *þamende*.

some instances of English words in which a secondary syllable was capable of receiving the principal accent, either in case of composition, as in *kingdom*, *knihthode*, *treweliche*, or with a formative termination, as that of the superlative, *fairéste*, &c., or the present participle, as *wepénde*. In such cases the accent was often determined by the metre. Many Romance words are quite freely treated in the matter of accent, as, for example *folie*, *fortune*, *mercy*, *mirour*, *nature*, *parfit*, *preiere*, *resoun*, *science*, *sentence*, *tempeste*. The terminations *-hode*, *-hede*, *-inge*, *-liche*, *-ly*, *-nesse*, *-schipe* are all capable of accent, and also the penultimate syllables of *answere* and *felawe*.

Alliteration is used by Gower in a manner which is especially characteristic of the new artistic style of poetry. It is sufficiently frequent, both in formal combinations, such as 'cares colde,' 'freisshe floures,' 'lusty lif,' 'pure pite,' 'swerd or spere,' 'lief and lop,' 'wel or wo,' 'delue and dyche,' 'slepe softe,' 'spille . . . spede,' 'wordes wise,' and as an element of the versification:

- | | |
|---------------|--|
| i. 2044 f. | And as a bussh which is besnewed,
Here berdes weren hore and whyte. |
| 3372 | God wot it were wel my wille. |
| iv. 1351 | In which þe wofull womman sat. |
| v. 5113 f. | To seche aboute in oþer stede
His Ston to selle, and he so dede. |
| viii. 2425 f. | I wot and haue it wel conceiued
Hou þat þi will is good ynowh. |

But it is not introduced in accordance with any fixed rules, and it often assists the flow of the verse without in the least attracting the attention of the reader. We do not find any examples of the rather exaggerated popular style which Chaucer sometimes adopts in passages of violent action, e. g. *Cant. Tales*, A 2604 ff.

TEXT.

The text of the present edition is printed in accordance with that of the Bodleian MS. Fairfax 3, except in the small number of places where variation from it is recorded at the foot of the page. This MS. gives an admirably correct copy of the *Confessio Amantis* in its final form, a copy which was probably made and corrected under the supervision of the author. It is certain at least that no part of Chaucer's works has come down to us in so trustworthy a copy, and in a case where the MS. is so exceptionally good, it is worth while to reproduce it almost exactly. The points in which the text as printed differs from that of the MS. are as follows: (1) Punctuation is supplied, that of the MS., though often useful, being too irregular for convenience. (2) In some cases capital letters are supplied, either for proper names, or in other places where it is usual to employ them in modern English. Proper names usually have capitals in the MS., but in the case of some letters, as *k*, *l*, *v*, *w* there is very little difference, if any, between capitals and minuscules, and in some cases proper names are written without capitals: thus in ii. 2503, 3354, 3466, we have 'crist,' 'cristes,' though 'Crist' occurs Prol. 237, 244, vi. 979 and often elsewhere; we have 'tibre,' v. 2207, but 'Tibre,' i. 1043, and so in a few more cases. Again, where a new speech or sentence begins in the middle of a line, capitals are usually wanting in the MS., as i. 161, 173, 189, 672, 2251, 3162, ii. 200, 2739, iv. 1374, v. 2187, &c. In other respects the MS. has been followed in regard to capitals, and the almost regular use of them with certain nouns, as 'Ere,' 'Erpe,' 'Sone,' 'Schip,' 'Oxe,' 'Tigre,' as well as the distinction between 'Sone' and 'sone' (adv.), 'Myn' and 'myn' (pron.), 'In' and 'in,' 'Se' and

'se,' 'Dore' and 'dore' (verb) is worth observing. (3) The contractions are written out in full without special indication. These are not numerous in the English text, and they offer no difficulty. It should be observed however that the French termination '-oun' is regularly written either 'oñ' or 'oū' in the MS., as 'deuocioñ,' 'contricioū,' i. 208 f., 'resoñ,' i. 3209, 'resoū,' iii. 1432, and '-aunce' is usually '-añce.' Also 'Hoñdes,' i. 343, 'moñte,' i. 3065, 'secoñde,' i. 3103, 'groñd,' ii. 3432, 'dañte,' 'enchañte,' i. 469 f., 'auañte,' 'dañte,' i. 2389, 'chañce,' i. 3203, and so on. For 'per' (or 'par') as a separate word we have nearly always 'p,' but 'Per aunter,' v. 3351. Other abbreviations call for no special remark, e.g. 'womman,' 'mannes,' 'panne,' 'whanne,' 'euere,' 'ouerþis,' 'þer,' 'mercy,' 'raþer,' 'perceiueþ,' 'Emperour,' 'pardoun,' 'paramours,' 'begraue,' 'granten,' 'propre,' 'pris,' 'honour,' 'Cronique.' (4) The distinction between *s* and *ʃ*, the former used regularly at the end of words, and the latter in other positions, has not been preserved in the text.

[illegible]

CONFESSIO AMANTIS

Incipit liber primus

*Naturatus amor nature legibus orbem
Subdit, et vnanimes concitat esse feras :
Huius enim mundi Princeps amor esse videtur,
Cuius eget diues, pauper et omnis ope.
Sunt in agone pares amor et fortuna, que cecas
Plebis ad insidias vertit vterque rotas.
Est amor egra salus, vexata quies, pius error,
Bellica pax, vulnus dulce, suaue malum.*

[LOVE RULES
THE WORLD.]

I MAY noght strecche vp to þe heuene
Min hand, ne setten al in euene
This world, which euere is in balance :
It stant noght in my sufficance
So grete þinges to compasse,
Bot I mot lete it ouerpasse
And treten vpon opre þinges.
fforþi þe Stile of my writinges
ffro þis day forþ I þenke change,
And speke of þing is noght so strange,
Which euery kindē hap vpon honde,
And whervpon þe world mot stonde,
And hap don sipeu it began,
And schal whil þer is any man ;
And þat is loue, of which I mene
To trete, as after schal be sene.
In which þer can noman him reule,
ffor loues lawe is out of reule,
That of tomoche or of tolite
Welnyh is euery man to wyte,

10 Postquam in
Prologo tracta-
tum hactenus
existit, qualiter
hodieerne condi-
cionis diuisio ca-
ritatis dileccio-
nem superauit,
intendit auctor
ad presens suum
libellum, cuius
nomen Confes-
sio Amantis nun-
cupatur, compo-
nere de illo a-
more, a quo non
solum human-
um genus, sed
eciam cuncta
animancia natu-
raliter subiciun-
tur. Et quia non-
20

[LOVE RULES
THE WORLD.]

nulli amantes
ultra quam ex-
pedit desiderii
passionibus cre-
bro stimulantur,
materia libri per
totum super hiis
specialius diffun-
ditur.

And natheles þer is noman
In al þis world so wys, þat can
Of loue tempre þe mesure,
Bot as it falþ in auenture :
ffor wit ne strengþe may noght helpe,
And he which elles wolde him 3elpe
Is rapest þrowen vnder fote,
Ther can no wiht þerof do bote.
ffor 3et was neuere such couine,
That coupe ordeine a medicine 30
To þing which god in lawe of kinde
Hap set, for þer may noman finde
The rihte salue of such a Sor.
It hap and schal ben eueremor
That loue is maister wher he wile,
Ther can no lif make oper skile ;
ffor wher as euere him lest to sette,
Ther is no myht which him may lette.
Bot what schal fallen ate laste,
The soþe can no wisdom caste, 40
Bot as it falleþ vpon chance ;
ffor if þer euere was balance
Which of fortune stant gouerned,
I may wel lieue as I am lerned
That loue hap þat balance on honde,
Which wol no reson vnderstonde.
ffor loue is blind and may noght se,
fforþi may no certeinete
Be set vpon his Iugement ;
Bot as þe whiel aboute went, 50
He 3ifþ his graces vnderued,
And fro þat man which hap him serued
ffulofte he takþ aweye his fees,

As he þat pleiep ate Dees;
 And þervpon what schal befalle
 He not, til þat þe chance falle,
 Wher he schal lese or he schal winne.
 And þus fulofte men beginne,
 That if þei wisten what it mente,
 Thei wolde change al here entente.

60

And forto prouen it is so,
 I am miseluen on of þo,
 Which to þis Scole am vnderfonge.
 ffor it is sippe go noght longe,
 As forto speke of þis matiere,
 I may 3ov telle, if 3e woll hiere,
 A wonder hap which me befell,
 That was to me bope hard and fell,
 Touchende of loue and his fortune,
 The which me likeþ to comune
 And plainly forto telle it oute.

70

To hem þat ben louers aboute
 ffor point to point I wol declare
 And wryten of my woful care,
 Mi wofull day, my wofull chance,
 That men mowe take remembrance
 Of þat þei schall hierafter rede:
 ffor in good feip þis wolde I rede,
 That euery man ensample take
 Of wisdom which him is betake,
 And þat he wot of good aprise
 To teche it forþ, for such emprise
 Is forto preise; and þerfore I
 Woll wryte and schewe al openly
 How loue and I togedre mette,
 Wherof þe world ensample fette

80

[EXAMPLE OF
THE AUTHOR.]

Hic quasi in
 persona alio-
 rum, quos amor
 alligat, fingens
 se auctor esse
 Amantem, va-
 rias eorum pas-
 siones variis hu-
 ius libri distinc-
 tionibus per sin-
 gula scribere
 proponit.

Mai after þis, whan I am go,
 Of þilke vnsely iolif wo,
 Whos reule stant out of þe weie,
 Nov glad and nov gladnesse aweie, 90
 And 3et it may noght be wiþstonde
 ffor oght þat men may vnderstonde.

[HIS WOFUL
 CASE.]

*Non ego Sampsonis vires, non Herculis arma
 Vinco, sum sed vt hii victus amore pari.
 Vt discant alii, docet experientia facti,
 Rebus in ambiguis que sit habenda via.
 Deuius ordo ducis temptata pericla sequentem
 Instruit a tergo, ne simul ille cadat.
 Me quibus ergo Venus, casus, laqueauit amantem,
 Orbis in exemplum scribere tendo palam.*

Vpon þe point þat is befalle
 Of loue, in which þat I am falle,
 I þenke telle my matiere:
 Now herkne, who þat wol it hiere,
 Of my fortune how þat it ferde.
 This enderday, as I forþferde
 To walke, as I 3ow telle may,—
 And þat was in þe Monþe of Maii, 100
 Whan euery brid hap chose his make,
 And þenkþ his merþes forto make
 Of loue þat he hap achieued;
 Bot so was I noþing relieued,
 ffor I was furþer fro my loue
 Than Erþe is fro þe heuene aboue,
 As forto speke of eny sped.
 So wiste I me non oþer red,
 Bot as it were a man forfare
 Vnto the wode I gan to fare, 110

Hic declarat
 materiam, dicens
 qualiter Cupido
 quodam ignito
 iaculo sui cordis
 memoriam graui
 vlcere perfora-
 uit; quod Venus
 percipiens ip-
 sum, vt dicit,
 quasi in mortis
 articulo spasma-
 tum, ad confiten-
 dum se Genio
 sacerdoti super
 amoris causa sic
 semivium spe-
 cialiter commen-
 dauit.

Noght forto singe wip þe briddes,
 ffor whanne I was þe wode amiddes,
 I fond a swote grene pleine,
 And þer I gan my wo compleigne
 Wisshinge and wepinge al myn one,
 ffor oper merþes made I none.

So hard me was þat ilke þrowe,
 That ofte sipes ouerþrowe
 To grounde I was wipoute breþ; .

And euere I wisshide after dep,
 Whanne I out of my peine awok :

120

And caste vp many a pitous lok
 Vnto þe heuene, and seide þus :

'O þou Cupide, O þou Venus,
 Thow god of loue and þou goddesse,
 Wher is pite? wher is meknesse?

[HIS COMPLAINT
 TO CUPID AND
 VENUS.]

Now doþ me plainly liue or dye,
 ffor certes such a maladie

As I now haue and longe haue hadd,
 It myhte make a wisman madd,

130

If þat it scholde longe endure.

O Venus, queene of loues cure,
 Thov lif, þou lust, þou mannes hele,

Behold my cause and my querele,

And 3if me som part of þi grace,

So þat I may finde in þis place

If þou be gracious or non.'

And wip þat word I sawh anon

The kyng of loue and qweene boþe :

Bot he þat kyng wip yhen wroþe

140

His chiere aweiward fro me caste,

And forþ he passede ate laste ;

[THE FIERY
DART.]

Bot natheles, er he forþ wente,
A firy Dart me þoghte he hente,
And þrew it þurgh myn herte rote:
In him fond I non oper bote,
ffor lenger list him noght to duelle.

[VENUS QUEEN
OF LOVE.]

Bot sche þat is þe Source and Welle
Of wel or wo, þat schal betide
To hem þat louen, at þat tide
Abod, bot forto tellen hiere
Sche cast on me no goodly chiere:
Thus natheles to me sche seide,
What art þou, Sone? and I abreide
Riht as a man dop out of slep,
And þerof tok sche riht good kep,
And bad me noþing ben adrad;
Bot for al þat I was noght glad,
ffor I ne sawh no cause why.

150

And eft scheo askep, what was I:
I seide, A Caitif þat liþ hiere:
What wolde ȝe, my Ladi diere?
Schal I ben hol or elles dye?
Sche seide, Tell þi maladie:
What is þi Sor of which þou pleignest?
Ne hyd it noght, for if þou feignest,
I can do þe no medicine.

160

Ma dame, I am a man of þyne,
That in þi Court haue longe serued,
And aske þat I haue deserued,
Som wele after my longe wo.

170

And sche began to loure þo,
And seide, þer is manye of ȝow
ffaitours, and so may be þat þow
Art riht such on, and be feintise

[VENUS QUEEN
OF LOVE.]

Seist þat þou hast me do seruise.
 And natheles sche wiste wel,
 Mi world stod on an oper whiel
 Wipouten eny faiterie :
 Bot algate of my maladie 180
 Sche bad me telle and seie hir trowþe.
 Ma dame, if ȝe wolde haue rowþe,
 Quod I, þanne wold I telle ȝow.
 Sey forþ, quod sche, and tell me how ;
 Schew me þi seknesse euerydiel.
 Ma dame, þat can I do wel,
 Be so my lif þerto wol laste.
 Wip þat hir lok on me sche caste,
 And seide : In aunter if þou liue,
 Mi will is ferst þat þou be schriue ; 190
 And natheles how þat it is
 I wot miself, bot for al þis
 Vnto my prest, which comp anon,
 I woll þou telle it on and on,
 Boþe all þi þoght and al þi werk.
 O Genius, myn oghne Clerk,
 Com forþ and hier þis mannes schrifte,
 Quod Venus þo ; and I vplifte
 Min hefd wip þat, and gan beholde
 The selue Prest, which as sche wolde 200
 Was redy þere, and sette him doun
 To hieie my confessioun.

[GENIUS, THE
PRIEST OF
LOVE.]

*Confessus Genio si sit medicina salutis
 Experiatur morbis, quos tulit ipsa Venus.
 Lesa quidem ferro mediantur membra saluti,
 Raro tamen medicum vulnus amoris habet.*

This worþi Prest, þis holy man
 To me spekende þus began,

[THE LOVER'S
SHRIFT.]

Hic dicit qualiter Genio pro Confessore sedenti prouolutus Amans ad confitendum se flexis genibus incuruat, supplicans tamen, ut ad sui sensus informationem confessor ille in dicendis opponere sibi benignius dignaretur.

And seide : Benedicite,
Mi Sone, of þe felicite
Of loue and ek of all þe wo
Thov schalt þee schriue of boþe tuo.
What þou er þis for loues sake
Hast felt, let noping be forsake,
Tell pleinliche as it is befallē.
And wip þat word I gan doun falle
On knees, and wip deuocioun
And wip full gret contricioun
I seide þanne : Dominus,
Min holi fader Genius,
So as þou hast experience
Of loue, for whos reuerence
Thov schalt me schriuen at þis time,
I prai þe let me noght mistime
Mi schrifte, for I am destourbed
In al myn herte, and so contourbed,
That I ne may my wittes gete,
So schal I moche þing forȝete :
Bot if þou wolt my schrifte oppose
ffro point to point, þanne I suppose,
Ther schal noping be left behinde.
Bot now my wittes ben so blinde,
That I ne can miseluen teche.
Tho he began anon to preche,
And wip his wordes debonaire
He seide tome softe and faire :
Thi schrifte to oppose and hiere,
Mi sone, I am assigned hiere
Be Venus þe godesse aboue,
Whos Prest I am touchende of loue.

210

220

230

Sermo Genii
sacerdotis super
confessione ad
Amantem.

[THE LOVER'S
SHRIFT.]

Bot natheles for certein Skile
 I mot algate and nedes wile
 Noght only make my spekynges
 Of loue, bot of opre þinges,
 That touchen to þe cause of vice.
 ffor þat belongeþ to þoffice
 Of Prest, whos ordre þat I bere;
 So þat I wol noþing forbere,
 That I the vices on and on
 Ne schal þee schewen euerychon;
 Wherof þou myht take euidence
 To reule wip þi conscience.

240

Bot of conclusion final
 Conclude I wol in special
 ffor loue, whos seruant I am,
 And why þe cause is þat I cam.
 So þenke I to don boþe tuo,
 ffirst þat myn ordre longeþ to,
 The vices forto telle arewe,
 Bot next aboue alle opre schewe
 Of loue I wol the propretes,
 How þat þei stonde be degrees
 After þe disposicioun

250

Of Venus, whos condicioun
 I moste folwe, as I am holde.
 ffor I wip loue am al wipholde,
 So þat þe lasse I am to wyte,
 Thogh I ne conne bot a lyte
 Of opre þinges þat ben wise:
 I am noght tawht in such a wise;
 ffor it is noght my comun vs
 To speke of vices and vertus,

260

[THE LOVER'S
SHRIFT.]

Bot al of loue and of his lore,
 ffor Venus bokes of nomore 270
 Me techen nowþer text ne glose.
 Bot for als moche as I suppose
 It sit a prest to be wel þewed,
 And schame it is if he be lewed,
 Of my Presthode after þe forme
 I wol þi schrifte so enforme,
 That ate leste þou schalt hiere
 The vices, and to þi matiere
 Of loue I schal hem so remene,
 That þou schalt knowe what þei mene: 280
 ffor what a man schal axe or sein
 Touchende of schrifte, it mot be plein,
 It nedep noght to make it queinte,
 ffor trowþe hise wordes wol noght peinte.
 That I wole axe of þe forþi,
 Mi sone, it schal be so plainly,
 þat þou schalt knowe and vnderstonde
 The pointz of schrifte how þat þei stonde.

[THE FIVE
SENSES.]

*Visus et auditus fragilis sunt ostia mentis,
 Que viciosa manus claudere nulla potest.
 Est ibi larga via, graditur qua cordis ad antrum
 Hostis, et ingrediens fossa talenta rapit.
 Hec michi confessor Genius primordia profert,
 Dum sit in extremis vita remorsa malis.
 Nunc tamen ut poterit semiviua loquela fateri,
 Verba per os timide conscia mentis agam.*

Betwen the lif and dep I herde
 This Prestes tale er I answerde, 290
 And þanne I preide him forto seie

His will, and I it wolde obeie
 After þe forme of his apprise.
 Tho spak he tome in such a wise,
 And bad me þat I scholde schryue
 As touchende of my wittes fyue,
 And schape þat þei were amended
 Of þat I hadde hem misdispended.
 ffor þo be proprely þe gates,
 Thurgh whiche as to þe herte algates 300
 Comp alle þing vnto þe feire,
 Which may þe mannes Soule empeire.
 And now þis matiere is broght inne,
 Mi Sone, I þenke ferst beginne
 To wite how þat þin yhe hap stonde,
 The which is, as I vnderstonde,
 The moste principal of alle,
 Thurgh whom þat peril mai befalle.
 And forto speke in loues kinde,
 fful manye such a man mai finde, 310
 Whiche euere caste aboute here yhe,
 To loke if þat þei myhte asprie
 ffulofte þing which hem ne toucheþ,
 Bot only þat here herte soucheþ
 In hindringe of an oþer wiht;
 And þus ful many a worþi knyht
 And many a lusti lady boþe
 Haue be fulofte sythe wrope.
 So þat an yhe is as a þief
 To loue, and dop ful gret meschief; 320
 And also for his oghne part
 ffulofte þilke firy Dart
 Of loue, which þat euere brenneþ,
 293 þe] þer F 294 awise F 298 mispended F

[THE FIVE SENSES.]

Hic incipit con-
 fessio Amantis,
 cui de duobus
 precipue quinque
 sensuum, hoc est
 de visu et auditu,
 confessor pre ce-
 teris opponit.

[SEEING.]

Thurgh him into þe herte rennep:
 And þus a mannes yhe ferst
 Himselue grieueþ alþer werst,
 And many a time þat he knoweþ
 Vnto his oghne harm it groweþ.
 Mi Sone, herkne now forþi
 A tale, to be war þerby
 Thin yhe forto kepe and warde,
 So þat it passe noght his warde.

330

[TALE OF AC-
TEON.]

Hic narrat Confessor exemplum de visu ab illicitis preseruando, dicens qualiter Acteon Cadmi Regis Thebarum nepos, dum in quadam fforesta venacionis causa spaciaretur, accidit vt ipse quendam fontem nemorosa arborum pulcritudine circumuentum superueniens, vidit ibi Dianam cum suis Nymphis nudam in flumine balneantem; quam diligencius intuens oculos suos a muliebri nuditate nullatenus auertere volebat. Vnde indignata Diana ipsum in cerui figuram transformauit; quem canes proprii apprehendentes mortiferis dentibus penitus dilaniarunt.

Ouide telleþ in his bok
 Ensamble touchende of mislok,
 And seip hov whilom þer was on,
 A worþi lord, which Acteon
 Was hote, and he was cousin nyh
 To him þat Thebes ferst on hyh
 Vp sette, which king Cadme hyhte.
 This Acteon, as he wel myhte,
 Aboue alle opre caste his chiere,
 And vused it fro 3er to 3ere,
 Wip Houndes and wip grete Hornes
 Among þe wodes and þe þornes
 To make his hunting and his chace:
 Where him best þoghte in euery place
 To finde gamen in his weie,
 Ther rod he forto hunte and pleie.
 So him befell vpon a tide
 On his hunting as he cam ride,
 In a fforest al one he was:
 He syh vpon þe grene gras
 The faire freisshe floures springe,
 He herde among þe leues singe

340

350

[TALE OF AC-
TEON.]

The Trostle wiþ þe nyhtingale :
 Thus er he wiste into a Dale
 He cam, wher was a litel plein,
 All round aboute wel besein
 Wiþ buisshes grene and Cedres hyhe ;
 And þer wiþinne he caste his yhe. 360

Amidd þe plein he syh a welle,
 So fair þer myhte noman telle,
 In which Diana naked stod
 To baþe and pleie hire in þe flod
 Wiþ many a Nimphe, which hire serueþ.
 Bot he his yhe away ne swerueþ
 ffro hire, which was naked al,
 And sche was wonder wroþ wiþal,
 And him, as sche which was godesse,
 fforschop anon, and þe liknesse 370

Sche made him taken of an Hert,
 Which was tofore hise houndes stert,
 That ronne besiliche aboute
 Wiþ many an horn and many a route,
 That maden mochel noise and cry :
 And ate laste vnhappely
 This Hert his oghne houndes slowhe,
 And him for vengeance al todrowhe.

Lo now, my Sone, what it is
 A man to caste his yhe amis, 380
 Which Acteon haþ dere aboght ;
 Be war forþi and do it noght.
 ffor ofte, who þat hiede toke,
 Betre is to winke þan to loke.
 And forto prouen it is so,
 Quide þe Poete also

Confessor.

A tale which to þis matiere
Acordeþ seiþ, as þou schalt hiere.

[TALE OF ME-
DUSA.]

Hic ponit aliud exemplum de eodem, vbi dicit quod quidam princeps nomine Phorceus . tres progeniuit filias, Gorgones a vulgo nuncupatas, que vno partu exorte deformitatem Monstrorum serpentinam obtinuerunt; quibus, cum in etatem peruenerant, talis destinata fuerat natura, quod quicumque in eas aspiceret in lapidem subito mutabatur. Et sic quam plures incaute respicientes visis illis perierunt. Set Perseus miles clipeo Palladis gladioque Mercurii munitus eas extra montem Athlantis cohabitantes animo audaci absque sui periculo interfecit.

In Metamor it telleþ þus,
How þat a Lord which Phorceus
Was hote, hadde Dowhtres þre.
Bot vpon here natiuite
Such was þe constellacion,
That out of mannes nacion
ffro kynde þei be so miswent,
That to þe liknesse of Serpent
Thei were bore, and so þat on
Of hem was cleped Stellibon,
That oper Soster Suriale,
The þridde, as telleþ in þe tale,
Medusa hihte, and natheles
Of comun name Gorgones
In euery contre þer aboute,
As Monstres whiche þat men doute,
Men clepen hem; and bot on yhe
Among hem þre in pourpartie
Thei hadde, of which þei myhte se,
Now haþ it þis, now haþ it sche;
After þat cause and nede it ladde,
Be þrowes ech of hem it hadde.
A wonder þing 3et more amis
Ther was, wherof I telle al þis:
What man on hem his chiere caste
And hem behield, he was als faste
Out of a man into a Ston
fforschape, and þus ful manyon
Deceiued were, of þat þei wolde
Misloke, wher þat þei ne scholde.

390

400

410

[TALE OF ME-
DUSA.]

Bot Perseus þat worþi knyht,
 Whom Pallas of hir grete myht
 Halp, and tok him a Schield þerto,
 And ek þe god Mercurie also
 Lente him a swerd, he, as it fell,
 Bezende Athlans þe hihe hell
 Thèse Monstres soghte, and þere he fond
 Diuerse men of þilke lond
 Thurgh sihte of hem mistorned were,
 Stondende as Stones hiere and þere.
 Bot he, which wisdom and prouesse
 Hadde of þe god and þe godesse,
 The Schield of Pallas gan enbrace,
 Wip which he couereþ sauf his face,
 Mercuries Swerd and out he drowh,
 And so he bar him þat he slowh
 These dredful Monstres alle þre.

420

430

Lo now, my Sone, auise þe,
 That þou þi sihte noght misuse:
 Cast noght þin yhe vpon Meduse,
 That þou be torned into Ston:
 ffor so wys man was neuere non,
 Bot if he wel his yhe kepe
 And take of fol delit no kepe,
 That he wip lust nys ofte nome,
 Thurgh strengþe of loue and ouercome.

Confessor.

440

Of mislokynge how it hap ferd,
 As I haue told, now hast þou herd,
 My goode Sone, and tak good hiede.
 And ouerþis ȝet I þee rede
 That þou be war of þin heringe,
 Which to þe Herte þe tidinge
 Of many a vanite hap broght,

[HEARING.]

450

[HEARING.]

To tarie wiþ a mannes þoght.
 And natheles good is to hiere
 Such þing wherof a man may lere
 That to vertu is acordant,
 And toward al þe remenant
 Good is to torne his Ere fro;
 ffor elles, bot a man do so,
 Him may fulofte mysbefalle.
 I rede ensample amonges alle,
 Wherof to kepe wel an Ere
 It oghte pute a man in fere.

460

[THE PRUDENCE
OF THE
SERPENT.]

Hic narrat confessor exemplum, vt non ab auris exaudicione factua animus deceptus inuoluatur. Et dicit qualiter ille serpens, qui aspis vocatur, quendam preciosissimum lapidem nomine Carbunculum in sue frontis medio gestans, contra verba incantantis aurem vnam terre affigendo premit, et aliam sue caudæ stimulo firmissime obturat.

A Serpent, which þat Aspidis
 Is cleped, of his kynde hap þis,
 That he þe Ston noblest of alle,
 The which þat men Carbuncle calle,
 Berþ in his hed aboue on heihte.
 ffor which whan þat a man be sleyhte,
 The Ston to winne and him to daunte,
 Wiþ his carecte him wolde enchaunte, 470
 Anon as he perceiueþ þat,
 He leiþ doun his on Ere al plat
 Vnto þe ground, and halt it faste,
 And ek þat oper Ere als faste
 He stoppeþ wiþ his tail so sore,
 That he þe wordes lasse or more
 Of his enchantement ne hiereþ;
 And in þis wise himself he skiereþ,
 So þat he hap þe wordes weyued
 And purgh his Ere is noght deceiued. 480

An opre þing, who þat recordeþ,
 Lich vnto þis ensample acordeþ,

Which in þe tale of Troie I finde.
Sirenes of a wonder kynde
Ben Monstres, as þe bokes tellen,
And in þe grete Se þei duellen:
Of body boþe and of visage
Lik vnto wommen of 3ong Age
Vp fro þe Nauele on hih þei be,
And doun beneþe, as men mai se,
Thei bere of fisshes þe figure.
And ouerþis of such nature
Thei ben, þat wiþ so swete a steuene
Lik to þe melodie of heuene
In wommanysshe vois þei singe,
Wiþ notes of so gret likinge,
Of such mesure, of such musike,
Wherof þe Schipes þei beswike
That passen be þe costes þere.
ffor whan þe Schipmen leie an Ere
Vnto þe vois, in here avys
Thei wene it be a Paradys,
Which after is to hem an helle.
ffor reson may noght wiþ hem duelle,
Whan þei þo grete lustes hiere;
Thei conne noght here Schipes stiere,
So besiliche vpon þe note
Thei herkne, and in such wise assote,
That þei here rihte cours and weie
fforzete, and to here Ere obeie,
And seilen til it so befalle
That þei into þe peril falle,
Where as þe Schipes be todrawe,
And þei ben wiþ þe Monstres slawe.
Bot fro þis peril natheles

[TALE OF THE
SIRENS.]

Aliud exem-
plum super eo-
dem, qualiter
Rex Vlaxes cum
a bello troiano
versus Greciam
nauigio remea-
ret, et prope illa
Monstra marina,
Sirenes nuncu-
pata, angelica
490 voce canoras,
ipsum ventorum
aduersitate nau-
igare oporteret,
omnium nau-
tarum suorum
aures obturari
coegit. Et sic
salutari proui-
dencia prefultus
absque periculo
saluus cum sua
classe Vlaxes per-
transiuit.

500

510

[TALE OF THE
SIRENS.]

Wip his wisdom king Vlukes
 Ascapeþ, and it ouerpasseþ;
 ffor he tofor þe hond compasseþ
 That noman of his compaignie
 Hap pouer vnto þat folie
 His Ere for no lust to caste;
 ffor he hem stoppede alle faste,
 That non of hem mai hiere hem singe.
 So whan þey comen forþ seilinge,
 Ther was such gouernance on honde,
 That þei þe Monstres haue wipstonde,
 And slain of hem a gret partie.
 Thus was he sauf wip his navie,
 This wise king, þurgh gouernance.

520

Confessor.

Wherof, my Sone, in remembrance
 Thou myht ensample taken hiere,
 As I haue told, and what þou hiere
 Be wel war, and 3if no credence,
 Bot if þou se more euidence.
 ffor if þou woldest take kepe
 And wisly cowpest warde and kepe
 Thin yhe and Ere, as I haue spoke,
 Than haddest þou þe gates stoke
 ffro such Sotie as comp to winne
 Thin hertes wit, which is wipinne,
 Wherof þat now þi loue exceded
 Measure, and many a peine bredeþ.
 Bot if þou cowpest sette in reule
 Tho tuo, þe þre were ep to reule:
 fforþi as of þi wittes fue
 I wole as now nomore schryue,
 Bot only of þese ilke tuo.

530

540

Tell me perfore if it be so,
Hast þou þin yhen oght misprowe?

[THE SINS OF
THE EYE AND
THE EAR.]

550 Mi fader, 3e, I am beknowe,
I haue hem cast vpon Meduse,
Therof I may me noght excuse:
Min herte is growen into Ston,
So þat my lady þervpon
Hath such a priente of loue graue,
That I can noght miselue saue.

Amans.

What seist þov, Sone, as of þin Ere?

Opposit Confes-
sor.
Respondet A-
mans.

560 Mi fader, I am gultyf þere;
ffor whanne I may my lady hiere,
Mi wit wip þat hap lost his Stiere:
I do noght as Vluxe dede,
Bot falle anon vpon þe stede,
Wher as I se my lady stonde;
And þere, I do 3ow vnderstonde,
I am topulled in my þoght,
So þat of reson leueth noght,
Wherof þat I me mai defende.

570 Mi goode Sone, god þamende:
ffor as me þenketh be þi speche
Thi wittes ben riht feer to seche.
As of þin Ere and of þin yhe
I woll nomore specefie,
Bot I woll axen ouerþis
Of opre þing how þat it is.

Confessor.

*Celsior est Aquilaque Leone ferocior ille,
Quem tumor elati cordis ad alta mouet.
Sunt species quinque, quibus esse Superbia ductrix
Clamat, et in multis mundus adheret eis.
Laruando faciem ficto pallore subornat
ffraudibus Ypocrisis mellea verba suis.*

[THE SEVEN
DEADLY SINS.
PRIDE.]

*Sicque pios animos quamsepe ruit muliebres
Ex humili verbo sub latitante dolo.*

Hic loquitur
quod septem sunt
peccata mortalia,
quorum caput
Superbia varias
species habet, et
earum prima
Ypocrisis dicitur,
cuius proprietatem
secundum
viciū simpliciter
Confessor
Amanti declarat.

[HYPOCRISY.]

Amans.

Confessor.

Mi Sone, as I þee schal enforme,
Ther ben ȝet of an oper forme
Of dedly vices seuene applied,
Wherof þe herte is ofte plied
To þing which after schal him grieue.
The ferst of hem, þou schalt belieue, 580
Is Pride, which is principal,
And haþ wip him in special
Ministres fīue ful diuerse,
Of whiche, as I þe schal reherse,
The ferste is seid Ypocrisie.
If þou art of his compaignie,
Tell forþ, my Sone, and schrif þe clene.

I wot noght, fader, what ȝe mene :
Bot þis I wolde ȝou beseche,
That ȝe me be som weie teche 590
What is to ben an ypocrite ;
And þanne if I be forto wyte,
I wol beknowen, as it is.

Mi Sone, an ypocrite is þis,—
A man which feigneth conscience,
As þogh it were al innocence,
Wipoute, and is noght so wipinne ;
And doþ so for he wolde winne
Of his desir þe vein astat.
And whanne he comþ anon þerat, 600
He scheweth þanne what he was,
The corn is torned into gras,
That was a Rose is þanne a þorn,
And he þat was a Lomb befor

[HYPOCRISY.]

Ipocrisis Religi-
osa.

610

Is panne a Wolf, and þus malice
 Vnder þe colour of Iustice
 Is hid; and as þe poeple telleþ,
 These ordres witen where he duelleþ,
 As he þat of here conseil is,
 And þilke world which þei er þis
 fforsoken, he drawþ in aȝein.
 He cloþeþ richesse, as men sein,
 Vnder þe simplesce of pouerte,
 And dop to seme of gret decerte
 Thing which is litel worþ wiþinne :
 He seiþ in open, fy! to Sinne,
 And in Secre þer is no vice
 Of which þat he nis a Norrice :
 And euere his chiere is sobre and softe,
 And where he goþ he blesseþ ofte,

620

Wherof þe blinde world he dreccheþ.
 Bot ȝet al only he ne streccheþ
 His reule vpon religioun,
 Bot next to þat condicioun
 In suche as clepe hem holy cherche
 It scheweþ ek how he can werche
 Among þo wyde furred hodes,
 To geten hem þe worldes goodes.

Ipocrisis ecclesi-
astica.

630

And þei hemself ben þilke same
 That setten most þe world in blame,
 Bot ȝet in contraire of her lore
 Ther is noþing þei louen more;
 So þat semende of liht þei werke
 The dedes whiche are inward derke.
 And þus þis double Ypocrisie
 Wiþ his deuolte apparantie
 A viser set vpon his face,

[HYPOCRISY.]

Wherof toward þis worldes grace
 He semep to be riht wel þewed,
 And 3it his herte is al beschrewed.
 Bot natheles he stant belieued,
 And hap his pourpos ofte achieued
 Of worschipe and of worldes welþe,
 And takþ it, as who seip, be stelþe
 Thurgh couerture of his fallas.
 And riht so in semblable cas
 This vice hap ek his officers

640

Ipocrisis secularis.

Among þese opre seculers
 Of grete men, for of þe smale
 As for tacompte he set no tale,
 Bot þei þat passen þe comune
 Wiþ suche him likeþ to comune,
 And where he seip he wol socoure
 The poeple, þere he woll deuoure;
 ffor now aday is manyon
 Which spekp of Peter and of Iohn
 And þenkep Iudas in his herte.
 Ther schal no worldes good asterte
 His hond, and 3it he 3isþ almesse
 And fastep ofte and hierep Messe:
 Wiþ mea culpa, which he seip,
 Vpon his brest fullofte he leip
 His hond, and cast vpward his yhe,
 As þogh he Cristes face syhe;
 So þat it semep ate syhte,
 As he al one alle opre myhte
 Rescoue wiþ his holy bede.
 Bot 3et his herte in oper stede
 Among hise bedes most deuoute
 Gop in þe worldes cause aboute,

650

660

670

How þat he myhte his warisoun
Encresce. And in comparisoun

Ther ben louers of such a Sort,
That feignen hem an humble port,
And al is bot Ypocrisie,
Which wip deceipte and flaterie
Hap many a worpi wif beguiled.
ffor whanne he hap his tunge affiled,
Wip softe speche and wip lesinge,
fforth wip his fals pitous lokynge,
He wolde make a womman wene
To gon vpon þe faire grene,
Whan þat sche falleþ in þe Mir.
ffor if he may haue his desir,
How so falle of þe remenant,
He halt no word of couenant;
Bot er þe time þat he spede,
Ther is no sleihte at þilke nede,
Which eny loues faitour mai,
That he ne put it in assai,
As him belongeþ forto done.
The colour of þe reyni Mone
Wip medicine vpon his face
He set; and þanne he axeþ grace,
As he which hap sieknesse feigned.
Whan his visage is so destaigned,
Wip yhe vpcast on hire he sikeþ,
And many a contenance he pikeþ,
To bringen hire in to belieue
Of þing which þat he wolde achieue,
Wherof he berþ þe pale hewe;
And for he wolde seme trewe,
He makþ him siek, whan he is heil.

[HYPOCRISY OF
LOVERS.]

Hic tractat
confessor cum
Amante super
illa presertim
Ipocrisia, que
sub amoris facie
fraudulenter la-
titando mulieres
ipsius ficticiis cre-
dulas sepiissime
decipit inno-
centes.

680

690

700

[HYPOCRISY OF
LOVERS.]

Bot whanne he berþ lowest þe Seil,
þanne is he swiftest to beguile
The womman, which þat ilke while
Set vpon him feiþ or credence.

Opponit Confes-
sor.

 Mi Sone, if þou þi conscience
Entamed hast in such a wise,
In schrifte þou þee myht auise,
And telle it me, if it be so.

710

Respondet A-
mans.

 Min holy fader, certes no.
As forto feigne such sieknesse
It nedep noght, for þis witnesse
I take of god, þat my corage
Hap ben mor siek þan my visage.
And ek þis mai I wel auowe,
So lowe cowþe I neuere bowe
To feigne humilite wipoute,
That me ne leste betre loute
Wip alle þe þoghtes of myn herte:
ffor þat þing schal me neuere asterte,
I speke as to my lady diere,
To make hire eny feigned chiere.
God wot wel, þere I lye noght,
Mi chiere hap be such as my þoght;
ffor in good feiþ, þis lieueþ wel,
Mi will was betre a þousendel
Than eny chiere þat I cowþe.
Bot, Sire, if I haue in my 3owþe
Don oþer wise in oþer place,
I put me þerof in 3our grace:
ffor þis excusen I ne schal,
That I haue elles oueral
To loue and to his compaignie
Be plein wipoute ypocrisie;

720

730

[HYPOCRISY OF
LOVERS.]

Bot þer is on, þe which I serue,
 Alpogh I may no þonk deserue,
 To whom 3et neuere into þis day
 I seide onlyche or 3e or nay,
 Bot if it so were in my þoght.
 As touchende opre seie I noght
 That I nam somdel forto wyte
 Of that 3e clepe an ypocrite.

740

Mi Sone, it sit wel euery wiht
 To kepe his word in trowþe vpryht
 Towardes loue in alle wise.
 ffor who þat wolde him wel auise
 What hap befalle in þis matiere,
 He scholde noght wip feigned chiere
 Deceiue Loue in no degre.

750

To loue is euery herte fre;
 Bot in deceipte if þat þou feignest
 And þervpon þi lust atteignest,
 That þow hast wonne wip þi wyle,
 Thogh it þee like for a whyle,
 Thou schalt it afterward repente.
 And forto proue myn entente,
 I finde ensample in a Cronique
 Of hem þat loue so beswike.

760

[Here follow tales in illustration of the evils of Hypocrisy in love and in other things. Then the Confessor treats of Disobedience, which is the second point of Pride, and tells the tale of Florent, to set forth the advantages of Obedience in love, after which he proceeds as follows:]

Forþi, my Sone, if þov do ryht,
 Thov schalt vnto þi loue obeie,
 And folwe hir will be alle weie.

Confessor.

Amans.

Min holy fader, so I wile :
 ffor 3e haue told me such a skile
 Of þis ensample now tofore,
 That I schal euermo þerfore
 Hierafterward myn obseruance
 To loue and to his obeissance
 The betre kepe: and ouer þis
 Of pride if þer oght elles is,
 Wherof þat I me schryue schal,
 What þing it is in special,
 Mi fader, axeþ, I 3ou preie.

1870

Confessor.

Now lest, my Sone, and I schal seie :
 ffor 3it þer is Surquiderie,
 Which stant wiþ Pride of compaignie ;
 Wherof þat þou schalt hiere anon,
 To knowe if þou haue gult or non
 Vpon þe forme as þou schalt hiere :
 Now vnderstond wel þe matiere.

1880

[SURQUIDRY
 OR PRESUMP-
 TION.]

*Omnia scire putat, set se Presumpcio nescit,
 Nec sibi consimilem quem putat esse parem.
 Qui magis astutus reputat se vincere bellum,
 In laqueos Veneris forcius ipse cadit.
 Sepe Cupido virum sibi qui presumit amantem
 Fallit, et in vacuas spes redit ipsa vias.*

Surquiderie is þilke vice
 Of Pride, which þe pridde office
 Hap in his Court, and wol noght knowe
 The trowþe til it ouerþrowe.
 Vpon his fortune and his grace
 Comp hadde I wist fulofte aplace ;
 ffor he dop al his þing be gesse,
 And voideþ alle sikernesse.
 Non oper conseil good him siemeth
 Bot such as he himselue diemep ;

1890

Hic loquitur
 de tercia specie
 Superbie, que
 presumptio dici-
 tur, cuius na-
 turam primo se-
 cundum viciū
 confessor sim-
 pliciter declarat.

[SURQUIDRY
OR PRESUMP-
TION.]

ffor in such wise as he compasseþ,
His wit al one alle opre passeþ;
And is wiþ pride so þurgh-soght,
That he alle opre set at noght,
And wenep of himseluen so,
That such as he þer be nomo,
So fair, so semly, ne so wis;
And þus he wolde bere a pris
Aboue alle opre, and noght forþi
He seip noght ones grant mercy
To godd, which alle grace sendep,
So þat his wittes he despendep
Vpon himself, as þogh þer were
No godd which myhte auaile þere:
Bot al vpon his oghne witt
He stant, til he falle in þe pitt
So ferr þat he mai noght arise.

1900

And riht þus in þe same wise
This vice vpon þe cause of loue
So proudly set þe herte aboue,
And dop him plainly forto wene
That he to louen eny qwene
Hap worþinesse and sufficance;
And so wiþoute pourveance
ffulofte he heweþ vp so hihe,
That chippes fallen in his yhe;
And ek fulofte he wenep þis,
Ther as he noght beloued is,
To be beloued alþer best.

1910 Hic tractat
confessor cum
Amante super
illa saltem pre-
sumpcione, ex
cuius superbia
quam plures
fatui amantes,
cum maioris
certitudinis in
amore spem sibi
promittunt, in-
expediti cicius
destituuntur.

1920

Now, Sone, tell what so þee lest
Of þis þat I haue told þee hier.

Ha, fader, be noght in a wer:
I trowe þer be noman lesse,

Amans.

[SURQUIDRY
OR PRESUMP-
TION.]

Of eny maner worþinesse,
That halt him lasse worþ þanne I
To be beloued; and noght forþi
I seie in excusinge of me,
To alle men þat loue is fre.
And certes þat mai noman werne;
ffor loue is of himself so derne,
It luteþ in a mannes herte:
Bot þat ne schal me noght avertere,
To wene forto be worþi
To louen, bot in hir mercy.
Bot, Sire, of þat 3e wolden mene,
That I scholde operwise wene
To be beloued þanne I was,
I am beknowe as in þat cas.

1930

1940

Confessor.

Mi goode Sone, tell me how.

Amans.

Now lest, and I wol telle 3ow,
Mi goode fader, how it is.
ffulofte it hap befalle or þis
Thurgh hope þat was noght certein,
Mi wenyng hap be set in vein
To triste in þing that halp me noght,
Bot onliche of myn oughne þoght.
ffor as it semeþ þat a belle
Lik to þe wordes þat men telle
Answerþ, right so, ne mor ne lesse,
To 3ow, my fader, I confesse,
Such will my wit hap ouerset,
That what so hope me behet,
fful many a time I wene it soþ,
Bot finali no spied it dop.
Thus may I tellen, as I can,
Wenyng beguileþ many a man;

1950

So hap it me, riht wel I wot :
 ffor if a man wole in a Bot
 Which is wiþoute botme rowe,
 He moste nedes ouerþrowe.
 Riht so wenying hap ferd be me :
 ffor whanne I wende next haue be,
 As I be my wenynge caste,
 Thanne was I furþest ate laste,
 And as a foll my bowe vnbende,
 Whan al was failed þat I wende.
 fforþi, my fader, as of þis,
 That my wenynge hap gon amis
 Touchende to Surquiderie,
 3if me my penance er I die.
 Bot if 3e wolde in eny forme
 Of þis matiere a tale enforme,
 Which were a3ein þis vice set,
 I scholde fare wel þe bet.

Mi Sone, in alle maner wise
 Surquiderie is to despise,
 Wherof I finde write þus.
 The proude knyht Capaneus
 He was of such Surquiderie,
 That he þurgh his chiualerie
 Vpon himself so mochel triste,
 That to þe goddes him ne liste
 In no querele to beseche,
 Bot seide it was an ydel speche,
 Which caused was of pure drede,
 ffor lack of herte and for no nede.
 And vpon such presumpcioun,
 He hield þis proude opinioun,

1960

[SURQUIDRY
OR PRESUMP-
TION.]

1970

1980

1990

[TALE OF
CAPANEUS.]

Hic ponit Confessor exemplum contra illos, qui de suis viribus presumentes debiliores efficiuntur. Et narrat qualiter ille Capaneus, miles in armis probatissimus, de sua presumens audacia inuocationem ad superos tempore necessitatis ex vecordia tantum et non aliter primitus prouenisse asseruit. Vnde in obsidione ciuitatis Thebarum, cum ipse quodam die coram suis hostibus ad debellandum se obtulit, ignis de

[TALE OF
CAPANEUS.]

celo subito super-
veniens ipsum
armatum totali-
ter in cineres
combussit.

Til ate laste vpon a dai,
 Aboute Thebes wher he lay,
 Whan it of Siege was belein,
 This knyht, as þe Croniques sein,
 In alle mennes sihte þere,
 Whan he was provdest in his gere,
 And þoghte how noping myhte him dere,
 fful armed wip his schield and spere
 As he þe Cite wolde assaile,
 Godd tok himselue þe bataille 2000
 Azein his Pride, and fro þe Sky
 A firy þonder sodeinly
 He sende, and him to pouldre smot.
 And þus þe Pride which was hot,
 Whan he most in his strengþe wende,
 Was brent and lost wipouten ende :
 So þat it proeueþ wel þerfore,
 The strengþe of man is sone lore,
 Bot if þat he it wel gouerne.
 And ouer þis a man mai lerne 2010
 That ek fulofte time it grieueþ,
 Whan þat a man himself belieueþ,
 As þogh it scholde him wel beseme
 That he alle ðpre men can deme,
 And haþ forȝete his oghne vice.
 A tale of hem þat ben so nyce,
 And feigne hemself to be so wise,
 I schal þee telle in such a wise,
 Wherof þou schalt ensample take
 That þou no such þing vndertake. 2020

I finde vpon Surquiderie,
 How þat whilom of Hungarie

[THE TRUMP
OF DEATH.]

Be olde daies was a king,
 Wys and honeste in alle þing:
 And so befell vpon a dai,
 And þat was in þe Monþe of Maii,
 As þilke time it was vsance,
 This kyng wip noble pourveance
 Hap for himself his Charr araied,
 .Wher inne he wolde ride amaied
 Out of þe Cite forto pleie,
 Wip lordes and wip gret nobleie
 Of lusti folk þat were 3onge:
 Wher some pleide and some songe,
 And some gon and some ryde,
 And some prike here hors aside
 And bridlen hem now in now oute.
 The kyng his yhe caste aboute,
 Til he was ate laste war
 And syh comende azein his char
 Two pilegrins of so gret age,
 That lich vnto a dreie ymage
 Thei weren pale and fade hewed,
 And as a bussh which is besnewed,
 Here berdes weren hore and whyte;
 Ther was of kinde bot a lite,
 That þei ne semen fulli dede.
 Thei comen to þe kyng and bede
 Som of his good per charite;
 And he wip gret humilite
 Out of his Char to grounde lepte,
 And hem in boþe hise armes kepte,
 And keste hem boþe fot and hond
 Before þe lordes of his lond,

2030

Hic loquitur
 confessor contra
 illos, qui de sua
 sciencia presu-
 mentes aliorum
 condiciones diu-
 dicantes indis-
 crete redarguunt
 Et narrat exem-
 plum de quodam
 principe Regis
 Hungarie ger-
 mano, qui cum
 fratrem suum
 pauperibus in
 publico vidit hu-
 miliatum, ipsum
 redarguendo in
 contrarium edo-
 cere presumebat:
 set Rex omni
 sapiencia prepol-
 lens ipsum sic
 incaute presu-
 mentem ad humi-
 litatis memori-
 am terribili pro-
 uidencia micus
 castigauit.

2040

2050

2043 Thei] That F

[THE TRUMP
OF DEATH.]

And 3af hem of his good 3erto :
 And whanne he hap 3is dede do,
 He go3 into his char a3ein.
 Tho was Murmur, 3o was desdeign,
 Tho was compleignte on euery side,
 Thei seiden of here oghne Pride 2060
 Eche vntil opre : What is 3is ?
 Oure king hap do 3is 3ing amis,
 So to abesse his realte
 That euery man it myhte se,
 And humbled him in such a wise
 To hem 3at were of non emprise.
 Thus was it spoken to and fro
 Of hem 3at were wip him 3o
 Al priuely behinde his bak ;
 Bot to himseluen noman spak. 2070
 The kinges bro3er in presence
 Was 3ilke time, and gret offence
 He tok 3erof, and was 3e same
 Aboue alle opre which most blame
 Vpon his liege lord hap leid ;
 And hap vnto 3e lordes seid,
 Anon as he mai time finde,
 Ther schal noping be left behinde,
 That he wol speke vnto 3e king.

Now lest what fell vpon 3is 3ing. 2080
 The day was merie and fair ynowh,
 Echon wip opre pleide and lowh,
 And fellen into tales newe,
 How 3at 3e freisshe floures grewe,
 And how 3e grene leues spronge,
 And how 3at loue among 3e 3onge

[THE TRUMP OF
DEATH.]

Began þe hertes þanne awake,
 And euery bridd hap chose hire make:
 And þus þe Maies day to þende
 Thei lede, and hom aȝein þei wende. 2090
 The king was noght so sone come,
 That whanne he hadde his chambre nome,
 His broþer ne was redi þere,
 And broghte a tale vnto his Ere
 Of þat he dede such a schame
 In hindringe of his oghne name,
 Whan he himself so wolde drecche,
 That to so vil a pouere wrecche
 Him deigneþ schewe such simplesce
 Aȝein þastat of his noblesce: 2100
 And seiþ he schal it nomor vse,
 And þat he mot himself excuse
 Toward hise lordes euerychon.
 The king stod stille as eny Ston,
 And to his tale an Ere he leide,
 And þoghte more þan he seide:
 Bot natheles to þat he herde
 Wel cortaisly þe king answerde,
 And tolde it scholde be amended.
 And þus whan þat her tale is ended, 2110
 Al redy was þe bord and cloþ,
 The king vnto his Souper goþ
 Among þe lordes to þe halle;
 And whan þei hadden souped alle,
 Thei token leue and forþ þei go.
 The king bepoghte himselue þo
 How he his broþer mai chastie,
 That he þurgh his Surquiderie

2105 An F

[THE TRUMP OF
DEATH.]

Tok vpon honde to despreise
 Humilite, which is to preise,
 And þervpon ȝaf such conseil
 Toward his king þat was noght heil;
 Wherof to be þe betre lered,
 He þenkþ to maken him afered.

2120

It fell so þat in þilke dawē
 Ther was ordeined be þe lawe
 A trompe wiþ a sterne breþ,
 Which cleped was þe Trompe of dep:
 And in þe Court wher þe king was
 A certein man þis Trompe of bras
 Hap in kepinge, and þerof serueþ,
 That whan a lord his dep deserueþ,
 He schal þis dredful trompe blowe
 Tofore his gate, and make it knowe
 How þat þe Iugement is ȝoue
 Of dep, which schal noght be forȝoue.

2130

The king, whan it was nyht, anon
 This man asente, and bad him gon
 To trompen at his broþer gate;
 And he, which mot so don algate,
 Gop forþ and doþ þe kynges heste.
 This lord, which herde of þis tempeste
 That he tofore his gate blew,
 Tho wiste he be þe lawe and knew
 That he was sikerliche ded:

2140

And as of help he wot no red,
 Bot sende for hise frendes alle
 And tolde hem how it is befalle.
 And þei him axe cause why;
 Bot he þe soþe noght forþi
 Ne wiste, and þer was sorwe þo:

2150

[THE TRUMP OF
DEATH.]

ffor it stod þilke tyme so,
 This trompe was of such sentence,
 That þeraȝein no resistance
 Thei coupe ordeine be no weie,
 That he ne mot algate deie,
 But if so þat he may pourchace
 To gete his liege lordes grace.
 Here wittes þervpon þei caste,
 And ben apointed ate laste.

2160

This lord a worþi ladi hadde
 Vnto his wif, which also dradde
 Hire lordes dep, and children fwe
 Betwen hem two þei hadde alyue,
 That weren ȝonge and tendre of age,
 And of stature and of visage
 Riht faire and lusty on to se.
 Tho casten þei þat he and sche
 fforþ wip here children on þe morwe,
 As þei þat were full of sorwe,
 Al naked bot of Smok and Sherte,
 To tendre wip þe kynges herte,
 His grace scholden go to seche
 And pardoun of þe dep beseche.
 Thus passen þei þat wofull nyht,
 And Erly, whan þei sihe it lyht,
 Thei gon hem forþ in such a wise
 As þou tofore hast herd deuise,
 Al naked bot here Schortes one.
 Thei wepte and made mochel mone,
 Here Her hangende aboute here Eres;
 Wip sobbinge and wip sory teres
 This lord goþ þanne an humble pas,

2170

2180

[THE TRUMP OF
DEATH.]

That whilom proud and noble was;
 Wherof þe Cite sore afflyhte,
 Of hem þat sihen þilke syhte :
 And natheles al openly
 Wip such wepinge and wip such cri
 fforþ wip hise children and his wif
 He goþ to preie for his lif. 2190
 Vnto þe court whan þei be come,
 And men þerinne haue hiede nome,
 Ther was no wiht, if he hem syhe,
 fro water mihte kepe his yhe
 ffor sorwe which þei maden þo.
 The king supposeþ of þis wo,
 And feigneþ as he noght ne wiste ;
 Bot natheles at his vpriste
 Men tolden him how þat it ferde :
 And whan þat he þis wonder herde, 2200
 In haste he goþ into þe halle,
 And alle at ones doun þei falle,
 If eny pite may be founde.
 The king, which seþ hem go to grounde,
 Haþ axed hem what is þe fere,
 Why þei be so despuiled þere.
 His broþer seide : Ha lord, mercy !
 I wot non oþer cause why,
 Bot only þat þis nyht ful late
 The trompe of dep was at my gate 2210
 In tokne þat I scholde deie ;
 Thus be we come forto preie
 That 3e mi worldes dep respite.
 Ha fol, how þou art forto wyte,
 The king vnto his broþer seiþ,

[THE TRUMP OF
DEATH.]

That þou art of so litel feiþ,
 That only for a trompes soun
 Hast gon despuiled purgh þe toun,
 Thov and þi wif in such manere
 fforþ wiþ þi children þat ben here, 2220
 In sihte of alle men aboute,
 ffor þat þou seist þou art in doute
 Of deþ, which stant vnder þe lawe
 Of man, and man it mai wiþdrawe,
 So þat it mai per chance faile.
 Now schalt þou noght forþi meruaile
 That I doun fro my Charr alihte,
 Whanne I behield tofore my sihte
 In hem þat were of so gret age
 Min oghne deþ purgh here ymage, 2230
 Which god hap set be lawe of kynde,
 Wherof I mai no bote finde:
 ffor wel I wot, such as þei be,
 Riht such am I in my degree,
 Of fleissh and blod, and so schal deie.
 And þus, þogh I þat lawe obeie
 Of which þe kinges ben put vnder,
 It oghte ben wel lasse wonder
 Than þov, which art wiþoute nede
 ffor lawe of londe in such a drede, 2240
 Which for tacompte is bot a Iape,
 As þing which þou miht ouerscape.
 fforþi, mi broþer, after þis
 I rede, siþen þat so is
 That þou canst drede a man so sore,
 Dred god wiþ al þin herte more:
 ffor al schal deie and al schal passe,
 Als wel a Leoun as an asse,

[THE TRUMP OF
DEATH.]

Als wel a beggere as a lord,
Towardes dep in on acord 2250
Thei schullen stonde. And in pis wise
The king hap wip hise wordes wise
His broper tawht, and al forziue.

Forpi, mi Sone, if pou wolt liue
In vertu, pou most vice eschuie,
And wip low herte humblesce suie,
So pat pou be noght Surquidous.

Amans.

Mi fader, I am amorous,
Wherof I wolde 3ov beseche
That 3e me som ensample teche, 2260
Which mihte in loues cause stonde.

Confessor.

Mi Sone, pou schalt vnderstonde,
In loue and opre þinges alle
If pat Surquiderie falle,
It may to him noght wel betide
Which vseþ pilke vice of Pride,
Which torneþ wisdom to wenyng
And Sopfastnesse into lesynge
Thurgh fol ymaginacion.
And for þin enformacion, 2270
That pou þis vice as I þe rede
Eschuie schalt, a tale I rede,
Which fell whilom be daies olde,
So as þe clerk Ouide tolde.

[TALE OF NAR-
CISSUS.]

Ther was whilom a lordes Sone,
Which of his Pride a nyce wone
Hap cawht, pat worpi to his liche,
To sechen al þe worldes riche,
Ther was no womman forto loue.
So hihe he sette himselue aboue 2280

Hic in speciali
tractat confes-
sor cum Amante

Of stature and of beaute bope,
That him þoghte alle wommen loþe;
So was þer no comparisoun
As toward his condicioun.

This ȝonge lord Narcizus hihte:
No strengþe of loue bowe mihte
His herte, which is vnaffiled;
Bot ate laste he was beguiled:
ffor of the goddes pourueance
It fell him on a dai per chance,
That he in all his proude fare
Vnto þe forest gan to fare,
Amonges opre þat þer were,
To hunte and to desporte him þere.

And whanne he cam into þe place
Wher þat he wolde make his chace,
The hovndes weren in a þrowe
Vncoupled and þe hornes blowe:
The grete hert anon was founde,
Which swifte feet sette vpon grounde,
And he wip Spore in horse side
Him hasted faste forto ride,
Til alle men be left behinde.

And as he rod, vnder a linde
Beside a roche, as I þee telle,
He syh wher sprong a lusty welle:
The day was wonder hot wipalle,
And such a thirst was on him falle,
That he moste owþer deie or drinke;
And doun he lihte, and be þe brinke
He teide his Hors vnto a braunche,
And leide him lowe forto staunche
His thirst: and as he caste his lok

[TALE OF NAR-
CISUS.]

contra illos, qui
de propria for-
mositate presu-
mentes amorem
mulieris dedig-
nantur. Et nar-
rat exemplum,
qualiter cuius-
dam Principis fi-
lius nomine Nar-
cizus estiuo tem-
pore, cum ipse
venacionis causa
quendam cer-
uum solus cum
suis canibus ex-
agitaret, in gra-
uem sitim incur-
rens necessitate
compulsus ad bi-
bendum de quo-
dam fonte pro-
nus se inclinavit;
vbi ipse faciem
suam pulcherri-
mam in aqua per-
cipiens, putabat
se per hoc illam
Nympham, quam
Poete Ekko vo-
cant, in flumine
coram suis oculis
pocius conspex-
isse; de cuius
amore confestim
laqueatus, vt ip-
sam ad se de fonte
extraheret, pluri-
bus blandiciis
adulabatur. Set
cum illud perficere nullatenus
potuit, pre nimio
languore defici-
ens contra lapi-
des ibidem adia-
centes caput ex-
uerberans cere-
brum effudit. Et
sic de propria
pulcritudine qui
fuerat presump-
tuosus, de pro-
pria pulcritudine
fatuatus interiit.

2290

2300

2310

[TALE OF NAR-
CISSUS.]

Into þe welle and hiede tok,
 He sih þe like of his visage,
 And wende þer were an ymage
 Of such a Nimphe as þo was faie,
 Wherof þat loue his herte assaie
 Began, as it was after sene,
 Of his sotie and made him wene 2320
 It were a womman þat he syh.
 The more he cam þe welle nyh,
 The nerr cam sche to him azein;
 So wiste he neuere what to sein;
 ffor whanne he wepte, he sih hire wepe,
 And whanne he cride, he tok good kepe,
 The same word sche cride also:
 And þus began þe newe wo,
 That whilom was to him so strange;
 Tho made him loue an hard eschange, 2330
 To sette his herte and to beginne
 Thing which he mihte neuere winne.
 And euere among he gan to loute,
 And preiþ þat sche to him come oute;
 And operwhile he goþ a ferr,
 And operwhile he draweþ nerr,
 And euere he fond hire in o place.
 He wepþ, he criþ, he axeþ grace,
 There as he mihte gete non;
 So þat azein a Roche of Ston, 2340
 As he þat knew non oper red,
 He smot himself til he was ded.
 Wherof þe Nimphe of þe welles,
 And opre þat þer weren elles
 Vnto þe wodes belongende,
 The body, which was ded ligende,

[TALE OF NAR-
CISSUS.]

ffor pure pite þat þei haue
 Vnder þe grene þei begraue.
 And þanne out of his sepulture
 Ther sprong anon per auenture
 Of floures such a wonder syhte,
 That men ensample take myhte
 Vpon þe dedes whiche he dede,
 As þo was sene in þilke stede;
 ffor in þe wynter freysshe and faire
 The floures ben, which is contraire
 To kynde, and so was þe folie
 Which fell of his Surquiderie.

2350

Thus he, which loue hadde in desdeign,
 Worste of alle opre was besein,
 And as he sette his pris most hyhe,
 He was lest worþ in loues yhe
 And most beiaped in his wit:
 Wherof þe remembrance is 3it,
 So þat þou myht ensample take,
 And ek alle opre for his sake.

2360

Confessor.

Mi fader, as touchende of me,
 This vice I þenke forto fle,
 Which of his wenyngge ouertroweþ;
 And nameliche of þing which groweþ
 In loues cause or wel or wo
 3it pryded I me neuere so.
 Bot wolde god þat grace sende,
 That toward me my lady wende
 As I towardes hire wene!
 Mi loue scholde so be sene,
 Ther scholde go no pride a place.
 Bot I am ferr fro þilke grace,
 As forto speke of tyme now;
 So mot I soffre, and preie 3ow

2370

Amans.

2380

Confessor.

That ȝe wole axe on oþer side
 If þer be eny point of Pride,
 Wherof it nedep to be schriue.
 Mi Sone, godd it þee forȝiue.
 If þou haue eny þing misdo
 Touchende of þis, bot ouermo
 Ther is an oþer ȝit of Pride,
 Which neuere cowþe hise wordes hide,
 That he ne wole himself auaunte;
 Ther mai nopþing his tunge daunte, 2390
 That he ne clappeþ as a Belle:
 Wherof if þou wolt þat I telle,
 It is behouely forto hiere,
 So þat þou myht þi tunge stiere,
 Toward þe world and stonde in grace,
 Which lackep ofte in many place
 To him þat can noght sitte stille,
 Which elles scholde haue his wille.

[The fourth point of Pride is Avantance or Boasting, the evil of which is illustrated by the tale of Alboin and Rosemund. The fifth is Vain Glory, of which lovers are not a little guilty. Finally the virtue of Humility is commended.]

[HUMILITY.]

Ther mai noman to mochel blame
 A vice which is forto blame;
 fforþi men scholde nopþing hide
 That mihte falle in blame of Pride,
 Which is þe werste vice of alle:
 Wherof, so as it was befalle,
 The tale I þenke of a Cronique
 To telle, if þat it mai þee like, 3060

So þat þou myht humblesce suie
 And ek þe vice of Pride eschuie,
 Wherof þe gloire is fals and vein;
 Which god himself hap in desdeign,
 That þogh it mounthe for a þrowe,
 It schal doun falle and ouerþrowe.

[HUMILITY.]

*Est virtus humilis, per quam deus altus ad yma
 Se tulit et nostre viscera carnis habet.
 Sic humilis superest, et amor sibi subditur omnis,
 Cuius habet nulla sorte superbus opem:
 Odit eum terra, celum deiecit et ipsum,
 Sedibus inferni statque receptus ibi.*

A king whilom was 3ong and wys,
 The which sette of his wit gret pris.
 Of depe ymaginaciouns
 And strange interpretaciouns,
 Problemes and demandes eke,
 His wisdom was to finde and seke;
 Wherof he wolde in sondri wise
 Opposen hem þat weren wise.
 Bot non of hem it myhte bere
 Vpon his word to 3eue answeere,
 Outaken on, which was a knyht;
 To him was euery þing so liht,
 That also sone as he hem herde,
 The kinges wordes he answerde;
 What þing þe king him axe wolde,
 Therof anon þe trowþe he tolde.
 The king somdiel hadde an Envie,
 And þoghte he wolde his wittes plie
 To sette som conclusioun,
 Which scholde be confusioun
 Vnto þis knyht, so þat þe name

[TALE OF THE
THREE QUES-
TIONS.]

3070

3080

Hic narrat Confessor exemplum simpliciter contra Superbiam; et dicit quod nuper quidam Rex famose prudentie cuidam militi suo super tribus questionibus, vt inde certitudinis responsionem daret, sub pena capitalis sentencie terminum prefixit. Primo, quid minoris indigencie abinhabitantibus orbem auxilium maius obtinuit. Secundo, quid maioris valencie meritum continens minoris expense reprisas exigit. Tercio, quid omnia bona diminuens ex sui proprietate nichil penitus valu- it. Quarum vero questionum quedam virgo dicti militis filia sapi-

[TALE OF THE
THREE QUES-
TIONS.]

entissima nomi-
ne patris sui sol-
ucionem aggre-
dienstaliter Regi
respondit. Ad
primam dixit,
quod terra nulli-
us indiget, quam
tamen adiuuare
cotidianis la-
boribus omnes
intendunt. Ad
secundam dixit,
quod humilitas
omnibus virtuti-
bus preualet, que
tamen nullius
prodegalitatis ex-
pensis mensu-
ram excedit. Ad
terciam dixit,
quod superbia
omnia tam cor-
poris quam ani-
me bona de-
uastans maiores
expensarum ex-
cessus inducit.
Et tamen nullius
valoris, ymmo
tocius perdicio-
nis, causam sua
culpa ministrat.

And of wisdom þe hihe fame
Toward himself he wolde winne.

And þus of al his wit wiþinne
This king began to studie and muse,
What strange matiere he myhte vse
The knyhtes wittes to confounde;
And ate laste he hap it founde,
And for þe knyht anon he sente,
That he schal telle what he mente.
Vpon þre pointz stod þe matiere
Of questions, as þou schalt hiere.

3090

The ferste point of alle þre
Was þis: What þing in his degre
Of al þis world hap nede lest,
And ȝet men helpe it alþermest?

i^a questio

3100

The secounde is: What most is worþ,
And of costage is lest put forþ?

ii^a questio

The þridde is: Which is of most cost,
And lest is worþ and goþ to lost?

iii^a questio

The king þes þre demandes axep,
And to þe knyht þis lawe he taxep,
That he schal gon and come aȝein
The þridde weke, and telle him plein
To euery point, what it amontep.

3110

And if so be þat he miscontep,
To make in his answeere a faile,
Ther schal non oper þing auaile,
The king seip, bot he schal be ded,
And lese hise goodes and his hed.

The knyht was sori of þis þing,
And wolde excuse him to þe king,
Bot he ne wolde him noght forbere,
And þus þe knyht of his ansuere

3120

[TALE OF THE
THREE QUES-
TIONS.]

Gop hom to take auisement :
 Bot after his entendement
 The more he caste his wit aboute,
 The more he stant þerof in doute.
 Tho wiste he wel þe kinges herte,
 That he þe dep ne scholde asterte,
 And such a sorwe hap to him take,
 That gladschipe he hap al forsake.
 He þoghte ferst vpon his lif,
 And after þat vpon his wif, 3130
 Vpon his children ek also,
 Of whiche he hadde dowhtres tuo ;
 The 3ongest of hem hadde, of age
 ffourtiene 3er, and of visage
 Sche was riht fair, and of stature
 Lich to an heuenely figure,
 And of manere and goodli speche,
 Thogh men wolde alle Londes seche,
 Thei scholden noght haue founde hir like.
 Sche sih hire fader sorwe and sike, 3140
 And wiste noght þe cause why ;
 So cam sche to him priuely,
 And þat was where he made his mone
 Wipinne a Gardin al him one ;
 Vpon hire kneſ sche gan doun falle,
 Wip humble herte and to him calle,
 And seide : O goode fader diere,
 Why make 3e þus heuy chiere,
 And I wot noping how it is ?
 And wel 3e knowen, fader, þis, 3150
 What auenture þat 3ou felle,
 3e myhte it saufly to me telle ;
 ffor I haue ofte herd 3ou seid,

[TALE OF THE
THREE QUES-
TIONS.]

That 3e such trust haue on me leid,
 That to my Soster ne my broper,
 In al pis world ne to non oper,
 3e dorste telle a priuite
 So wel, my fader, as to me.
 fforpi, my fader, I 3ou preie,
 Ne castep noght þat herte aweie, 3160
 ffor I am sche þat wolde kepe
 3oure honour. And wip þat to wepe
 Hire yhe mai noght be forbore,
 Sche wissheþ forto ben vnborne,
 Er þat hire fader so mistriste
 To tellen hire of þat he wiste:
 And euere among merci sche cride,
 That he ne scholde his conseil hide
 ffrom hire þat so wolde him good
 And was so nyh his fleissh and blod. 3170
 So þat wip wepinge ate laste
 His chiere vpon his child he caste,
 And sorwfulli to þat sche preide
 He tolde his tale and þus he seide:
 The sorwe, dowhter, which I make
 Is noght al only for my sake,
 Bot for þee bope and for 3ou alle:
 ffor such a chance is me befalle,
 That I schal er þis þridde day
 Lese al þat euere I lese may, 3180
 Mi lif and al my good þerto:
 Therefore it is I sorwe so.
 What is þe cause, helas! quod sche,
 Mi fader, that 3e scholden be
 Ded and destruid in such a wise?
 And he began þe pointz deuise,

[TALE OF THE
THREE QUES-
TIONS.]

Whiche as þe king told him be mowþe,
And seid hir plainly þat he cowþe
Ansuere vnto no point of þis.

And sche, þat hiereþ how it is, 3190
Hire conseil ȝaf and seide þo:

Mi fader, siben it is so,
That ȝe can se non oþer weie,
Bot þat ȝe moste nedes deie,
I wolde preie of ȝou a þing:
Let me go wiþ ȝou to þe king,
And ȝe schull make him vnderstonde
How ȝe, my wittes forto fonde,
Haue leid ȝour ansuere vpon me;

And telleþ him, in such degre 3200
Vpon my word ȝe wole abide
To lif or deþ, what so betide.

ffor ȝit per chaunce I may pourchace
Wiþ som good word þe kinges grace,
ȝour lif and ek ȝour good to saue;
ffor ofte schal a womman haue
Thing which a man mai noght areche.

The fader herde his Dowhter speche,
And þoghte þer was resoun inne,
And sih his oghne lif to winne 3210
He cowþe don himself no cure;

So betre him þoghte in auenture
To put his lif and al his good,
Than in þe maner as it stod
His lif in certein forto lese.

And þus þenkende he gan to chese
To do þe conseil of þis Maide,
And tok þe pourpos which sche saide.

The dai was come and forþ þei gon,

[TALE OF THE
THREE QUES-
TIONS.]

Vnto þe Court þei come anon, 3220
Wher as þe king in Iuggement
Was set and hap þis knyht assent.

Arraied in hire beste wise
This Maiden wip hire wordes wise
Hire fader ladde be þe hond
Into þe place, wher he fond
The king wip opre whiche he wolde,
And to þe king knelende he tolde
As he enformed was tofore,

And preiþ þe king þat he þerfore 3230
His Dowhtres wordes wolde take,
And seiþ þat he wol vndertake
Vpon hire wordes forto stonde.

Tho was þer gret merueile on honde,
That he, which was so wys a knyht,
His lif vpon so 3ong a wyht
Besette wolde in ieupartie,

And manye it hielden for folie :
Bot ate laste natheles

The king comandeþ ben in pes, 3240
And to þis Maide he caste his chiere,
And seide he wolde hire tale hiere,
He bad hire speke, and sche began :
Mi liege lord, so as I can,
Quod sche, þe pointz of whiche I herde,
Thei schul of reson ben ansuerde.

The ferste I vnderstonde is þis,
What þing of al þe world it is,
Which men most helpe and hap lest nede.
Mi liege lord, þis wolde I rede: 3250
The Erþe it is, which eueremo
Wip mannes labour is bego ;

[TALE OF THE
THREE QUES-
TIONS.]

Als wel in wynter as in Maii
 The mannes hond dop what he mai
 To helpe it forþ and make it riche,
 And forþi men it delue and dyche
 And eren it wip strengþe of plowh,
 Wher it hap of himself ynowh,
 So þat his nede is ate leste.
 ffor euery man and bridd and beste, 3260
 And flour and gras and rote and rinde,
 And euery þing be weie of kynde
 Schal sterue, and Erþe it schal become ;
 As it was out of Erþe nome,
 It schal to þerþe torne azein :
 And þus I mai be resoun sein
 That Erþe is þe most nedeles,
 And most men helpe it natheles.
 So þat, my lord, touchende of þis
 I haue ansuerd hov þat it is. 3270

That oþer point I vnderstod,
 Which most is worþ and most is good,
 And costep lest a man to kepe :
 Mi lord, if 3e woll take kepe,
 I seie it is humilite,
 Thurgh which þe hihe trinite
 As for decerte of pure loue
 Vnto Marie from aboue,
 Of þat he knew hire humble entente,
 His oghne Sone adoun he sente, 3280
 Aboue alle oþre and hire he ches
 ffor þat vertu which bodeþ pes :
 So þat I may be resoun calle
 Humilite most worþ of alle.
 And lest it costep to maintiene,

[TALE OF THE
THREE QUES-
TIONS.]

In al þe world as it is sene;
ffor who þat haþ humblesce on honde,
He bringþ no werres into londe,
ffor he desireþ for þe beste
To setten euery man in reste. 3290
Thus wiþ 3our hihe reuerence
Me þenkeþ þat þis euidence
As to þis point is sufficient.

And touchende of þe remenant,
Which is þe þridde of 3oure axinges,
What leste is worþ of alle þinges,
And costep most, I telle it, Pride;
Which mai noght in þe heuene abide,
ffor Lucifer wiþ hem þat felle
Bar Pride wiþ him into helle. 3300

Ther was Pride of to gret a cost,
Whan he for pride haþ heuene lost;
And after þat in Paradis
Adam for Pride loste his pris:
In Midelerþe and ek also
Pride is þe cause of alle wo,
That al þe world ne may suffise
To stanche of Pride þe reprise.
Pride is þe heued of alle Sinne,
Which wastep al and mai noght winne; 3310
Pride is of euery mis þe Pricke,
Pride is þe werste of alle wicke,
And costnep most and lest is worþ
In place where he haþ his forþ.
Thus haue I seid þat I wol seie
Of myn answeere, and to 3ov preie,
Mi liege lord, of 3oure office
That 3e such grace and such iustice

Ordeigne for mi fader hiere,
That after þis, whan men it hiere,
The world þerof mai speke good. 3320

The king, which reson vnderstod,
And hap al herd how sche hap said,
Was inly glad and so wel paid
That al his wrappe is ouergo :
And he began to loke þo
Vpon þis Maiden in þe face,
In which he fond so mochel grace,
That al his pris on hire he leide,
In audience and þus he seide : 3330
Mi faire Maide, wel þee be !

Of þin ansuere and ·ek of þee
Me likeþ wel, and as þou wilt,
fforziue be þi fader gilt.
And if þou were of such lignage,
That þou to me were of parage,
And þat þi fader were a Pier,
As he is now a Bachilier,
So seker as I haue a lif,
Thou scholdest þanne be my wif. 3340

Bot þis I seie natheles,
That I wol schape þin encress ;
What worldes good þat þou wolt craue,
Axe of my 3ifte and þou schalt haue.
And sche þe king wiþ wordes wise
Knelende þonkep in þis wise :
Mi liege lord, god mot 3ou quite !
Mi fader hier hap bot a lite
Of warison, and þat he wende
Hadde al be lost ; bot now amende 3350
He mai wel þurgh 3our noble grace.

[TALE OF THE
THREE QUES-
TIONS.]

Wip þat þe king riht in his place
Anon forþ in þat freisshe hete
An Erldom, which þanne of eschete
Was late falle into his hond,
Vnto þis knyht wip rente and lond
Hap 3oue, and wip his chartre sesed;
And þus was all þe noise appesed.

This Maiden, which sat on hire knes
Tofore þe king, hise charitees 3360
Comendeþ, and seide ouermore:
Mi liege lord, riht now tofore
3e seide, as it is of record,
That if my fader were a lord
And Pier vnto þese opre grete,
3e wolden for noght elles lete,
That I ne scholde be 3our wif;
And þis wot euery worþi lif,
A kinges word it mot ben holde.
fforþi, my lord, if þat 3e wolde 3370
So gret a charite fulfille,
God wot it were wel my wille:
ffor he, which was a Bacheler,
Mi fader, is now mad a pier;
So whenne as euere þat I cam,
An Erles Dowhter now I am.

This 3onge king, which peised al,
Hire Beaute and hir wit wipal,
As he þat was wip loue hent,
Anon þerto 3af his assent. 3380
He myhte noght þe maide avertere,
That sche nis ladi of his herte;
So þat he tok hire to his wif,

[TALE OF THE
THREE QUES-
TIONS.]

To holde whyl þat he haþ lif:
And þus þe king toward his knyht
Acordeþ him, as it is riht.

And ouer þis good is to wite,
In þe Cronique as it is write,
This noble king of whom I tolde
Of Spaine be þo daies olde 3390
The kingdom hadde in gouernance,
And as þe bok makþ remembrance,
Alphonse was his propre name:
The knyht also, if I schal name,
Danz Petro hihte, and as men telle,
His dowhter wyse Peronelle
Was cleped, which was full of grace:
And þat was scene in þilke place,
Wher sche hir fader out of teene
Hap broght, and mad herself a qweene, 3400
Of þat sche hap so wel desclosed
The pointz wherof sche was opposed.

[HUMILITY.]
Confessor.

Lo now, my Sone, as þou myht hiere,
Of al þis þing to my matiere
Bot on I take, and þat is pride,
To whom no grace mai betide:
In heuene he fell out of his stede,
And Paradis him was forbede,
The goode men in Erþe him hate,
So þat to helle he mot algate, 3410
Where euery vertu schal be weyued
And euery vice be receiued.
Bot humblesce is al oþerwise,
Which most is worþ, and no reprise
It takþ aȝein, bot softe and faire,
If eny þing stond in contraire,

[HUMILITY.]

Wip humble speche it is redresced:
 Thus was þis 3onge Maiden blessed,
 The which I spak of now tofore,
 Hire fader lif sche gat þerfore,
 And wan wip al þe kinges loue.
 fforþi, my Sone, if þou wolt loue,
 It sit þee wel to leue Pride
 And take humblesce vpon þi side;
 The more of grace þou schalt gete.

3420

Amans.

Mi fader, I woll noght forȝete
 Of þis þat ȝe haue told me hiere;
 And if þat eny such manere
 Of humble port mai loue appaie,
 Hierafterward I þenke assaie:
 Bot now forþ ouer I beseche
 That ȝe more of my schrifte seche.

3430

Confessor.

Mi goode Sone, it schal be do:
 Now herkne and ley an Ere to;
 ffor as touchende of Prides fare,
 Als ferforþ as I can declare
 In cause of vice, in cause of loue,
 That hast þou plainly herd aboue,
 So þat þer is nomor to seie
 Touchende of þat; bot oper weie
 Touchende Envie I þenke telle,
 Which hap þe propre kinde of helle,
 Wipoute cause to misdo
 Toward himself and opre also,
 Hierafterward as vnderstonde
 Thov schalt þe Spieces, as þei stonde.

3440

Explicit liber primus.

Incipit liber secundus.

ENVY.]

*Inuidie culpa magis est attrita dolore,
 Nam sua mens nullo tempore leta manet :
 Quo gaudent alii, dolet ille, nec unus amicus
 Est, cui de puro comoda velle facit.
 Proximitatis honor sua corda veretur, et omnis
 Est sibi leticia sic aliena dolor.
 Hoc etenim viciū quam sepe repugnat amanti,
 Non sibi, set reliquis, dum fauet ipsa Venus.
 Est amor ex proprio motu fantasticus, et que
 Gaudia fert alius, credit obesse sibi.*

Now after Pride þe secounde
 Ther is, which many a woful stounde
 Towardes opre berþ aboute
 Wipinne himself and noght wipoute,
 ffor in his þoght he brenneþ euere :
 Whan þat he wot an oper leuere
 Or more vertuous þan
 Which passeþ him in his degre,
 Therof he takþ his maladie :
 That vice is cleped hot Envie.

Forþi, my Sone, if it be so
 Thou art or hast ben on of þo,
 As forto speke in loues cas,
 If euere 3it þin herte was
 Sek of an oper mannes hele?

So god auance my querele,
 Mi fader, 3e, a þousend siþe :
 Whanne I haue sen an oper bliþe
 Of loue, and hadde a goodly chiere,
 Ethna, which brenneþ 3er be 3ere,
 Was þanne noght so hot as I

10 Hic in secundo
 libro tractat de
 Inuidia et eius
 speciebus, qua-
 rum dolor alteri-
 us gaudii prima
 nuncupatur, cu-
 ius condicionem
 secundum vici-
 um Confessor
 primitus descri-
 bens, Amanti,
 quatenus amor-
 em concernit,
 supereodem con-
 sequenter oppo-
 nit.

20

[SORROW FOR
ANOTHER MAN'S
JOY.]

Of pilke Sor which priuely
Min hertes poght wiþinne brenneþ.
The Schip which on þe wawes renneþ,
And is forstormed and forblowe,
Is noght more peined for a þrowe
Than I am þanne, whanne I se
An oper which þat passeþ me
In þat fortune of loues ȝifte.
Bot, fader, þis I telle in schrifte,
That is nowher bot in o place;
ffor who þat lese or finde grace
In oper stede, it mai noght griue:
Bot þis ȝe mai riht wel belieue,
Toward mi ladi þat I serue,
Thogh þat I wiste forto sterue,
Min herte is full of such sotie,
That I myself mai noght chastie.
Whan I þe Court se of Cupide
Aproche vnto my ladi side,
Of hem þat lusti ben and freisshe,—
Thogh it auaile hem noght a reisshe,
Bot only þat þei ben in speche,—
My sorwe is þanne noght to seche:
Bot whan þei roven in hire Ere,
Than groweþ al my moste fere,
And namly whan þei talen longe;
My sorwes þanne be so stronge
Of þat I se hem wel at ese,
I can noght telle my desese.
Bot, sire, as of my ladi selue,
Thogh sche haue wowers ten or twelue,
ffor no mistrust I haue of hire
Me griueþ noght, for certes, Sire,

30

40

50

[SORROW FOR
ANOTHER MAN'S
JOY.]

I trowe, in al þis world to seche,
Nis womman þat in dede and speche
Woll betre auise hire what sche ^edop,
Ne betre, forto seie a sop,
Kepe hire honour ate alle tide,
And 3it get hire a þank beside.
Bot natheles I am beknowe,
That whanne I se at eny þrowe,
Or elles if I mai it hiere,
That sche make eny man good chiere,
Thogh I þerof haue noght to done,
Mi þought wol entermette him sone.
ffor þogh I be miselue strange,
Envie makþ myn herte change,
That I am sorghfully bestad
Of þat I se an oper glad
Wip hire; bot of oper alle,
Of loue what so mai befalle,
Or þat he faile or þat he spede,
Therof take I bot litel heede.
Now haue I seid, my fader, al
As of þis point in special,
Als ferforþli as I haue wist.
Now axep furþer what 3ou list.

60

70

Mi Sone, er I axe eny more,
I þenke somdiel for þi lore
Telle an ensample of þis matiere
Touchende Envie, as þou schalt hiere.
Write in Ciuile þis I finde:
Thogh it be noght þe houndes kinde
To ete chaf, 3it wol he werne
An Oxe which comp to þe berne,

Confessor.

80

Therof to taken eny fode.
 And þus, who þat it vnderstode,
 It stant of loue in many place :
 Who þat is out of loues grace,
 And mai himseluen noght auaile,
 He wolde an oþer scholde faile ;
 And if he may put eny lette,
 He dop al þat he mai to lette.
 Wherof I finde, as þou schalt wite,
 To þis pourpos a tale write.

90

[TALE OF ACIS
AND GALATEA

Ther ben of suche mo þan twelue,
 That ben noght able as of hemselue
 To gete loue, and for Envie

Vpon alle oþre þei asprie ;

100

And for hem lackeþ þat þei wolde,
 Thei kepte þat non oþer scholde
 Touchende of loue his cause spede :
 Wherof a gret ensample I rede,
 Which vnto þis matiere acordeþ,
 As Ouide in his bok recorderþ
 How Poliphemus whilom wroghte,
 Whan þat he Galathee besoghte
 Of loue, which he mai noght lacche.

That made him forto waite and wacche 110

Be alle weies how it ferde,
 Til ate laste he knew and herde
 How þat an oþer hadde leue
 To loue þere as he mot leue,
 As forto speke of eny sped :
 So þat he knew non oþer red,
 Bot forto wayten vpon alle,

Hic ponit Confessor exemplum saltem contra istos qui in amoris causa aliorum gaudiis inuidentes nequaquam per hoc sibi ipsis proficiunt. Et narrat, qualiter quidam Iuuenis iniles nomine Acis, quem Galathea Nimpha pulcherrima toto corde peramauit, cum ipsi sub quadam rupe iuxta litus maris colloquium adinuicem habuerunt, Poliphemus Gigas concussa rupe magnam inde partem super caput Acis ab alto proiciens ipsum per inuidiam interfecit. Et cum ipse super hoc dictam Galathe-

Til he may se þe chance falle
 That he hire loue myhte grieue,
 Which he himself mai noght achieue.

This Galathee, seiþ þe Poete,
 Aboue alle opre was vnmete
 Of beaute, þat men þanne knewe,
 And hadde a lusti loue and trewe,
 A Bacheler in his degree,

Riht such an oper as was sche,
 On whom sche haþ hire herte set,
 So þat it myhte noght be let
 ffor 3ifte ne for no beheste,

That sche ne was al at his heste.
 This 3onge knyht Acis was hote,
 Which hire a3einward als so hote
 Al only loueþ and nomo.

Hierof was Poliphemus wo
 Thurgh pure Enuie, and euere aspide,
 And waiteþ vpon euery side,
 Whan he togedre myhte se
 This 3onge Acis wiþ Galathe.

So longe he waiteþ to and fro,
 Til ate laste he fond hem tuo,
 In priue place wher þei stode
 To speke and haue here wordes goode.

The place wher as he hem syh,
 It was vnder a banke nyh

The grete See, and he aboue
 Stod and behield þe lusti loue
 Which ech of hem to oper made
 Wiþ goodly chiere and wordes glade,
 That al his herte haþ set afyre

[TALE OF ACIS
 AND GALATEA.]

120

am rapere volu-
 isset, Neptunus
 Giganti obsis-
 tens ipsam inuio-
 latam salua cus-
 todia preserua-
 uit. Set et dii
 miserti corpus
 Acis defuncti in
 fontem aque dul-
 cissime subito
 transmutarunt.

130

140

[TALE OF ACIS
AND GALATEA.]

Of pure Enuie: and as a fyre,
 Which flep out of a myhti bowe,
 Aweie he fledde for a prowē,
 As he þat was for loue wod,
 Whan þat he sih how þat it stod.
 This Polipheme a Geant was;
 And whan he sih þe sope cas,
 How Galathee him hap forsake
 And Acis to hire loue take,
 His herte mai it noght forbere
 That he ne rorep lich a Bere;
 And as it were a wilde beste,
 The whom no reson mihte areste,
 He ran Ethna þe hell aboute,
 Wher neuere 3it þe fyr was oute,
 ffulfild of sorghe and gret desese,
 That he syh Acis wel at ese.
 Til ate laste he him bepoghte,
 As he which al Envie soghte,
 And torneþ to þe banke a3ein,
 Wher he wip Galathee hap seyn
 Acis, whom þat he þoghte grieue,
 Thogh he himself mai noght relieue.
 This Geant wip his ruide myht
 Part of þe banke he schof doun riht,
 The which euene vpon Acis fell,
 So þat wip fallinge of þis hell
 This Poliphemus Acis slowh,
 Wherof sche made sorwe ynowh.
 And as sche fledde fro þe londe,
 Neptunus tok hire into honde
 And kept hire in so sauf a place
 ffro Polipheme and his manace,

150

160

170

180

[TALE OF ACIS
AND GALATEA.]

That he wip al his false Envie
 Ne mihte atteigne hir compaignie.
 This Galathee of whom I speke,
 That of hirself mai noght be wreke,
 Wipouten eny semblant feigned
 Sche hap hire loues dep compleigned,
 And wip hire sorwe and wip hire wo
 Sche hap þe goddes moeued so,
 That þei of pite and of grace
 Haue Acis in þe same place,
 Ther he lai ded, into a welle
 Transformed, as þe bokes telle,
 Wip freisshe stremes and wip cliere,
 As he whilom wip lusti chiere
 Was freissh his loue forto qweme.

190

And wip þis ruide Polipheme
 ffor his Envie and for his hate
 Thei were wrope. And þus algate,

200

Mi Sone, þou myht vnderstonde,
 That if þou wolt in grace stonde
 Wip loue, þou most leue Enuie;
 And as þou wolt for þi partie
 Toward þi loue stonde fre,
 So most þou soffre an oper be,
 What so befalle vpon þe chaunce:
 ffor it is an vnwys vengeance,
 Which to non oper man is lief,
 And is vnto himselue grief.

210

Mi fader, þis ensample is good;
 Bot how so euere þat it stod
 Wip Poliphemes loue as þo,
 It schal noght stonde wip me so,
 To worchen eny felonie

Confessor.

Amans.

In loue for no such Envie.
 fforþi, if þer oght elles be,
 Now axep forþ, in what degre
 It is, and I me schal confesse
 Wip schrifte vnto 3oure holinesse.

220

[The second form of Envy is Joy for another man's Grief, illustrated by the tale of the Travellers and the Angel. The third is Detraction, which prevails much in the Court of Love, and of which the Lover confesses that he is guilty as regards his rivals. The evil of this vice is set forth in the long tale of Constance, and in the story of Demetrius and Perseus. Next comes False Semblant, with the tale of Deianira and Nessus; then Supplantation, of which the Lover declares that he is guiltless in deed but guilty in desire and in thought. The evil of it is shown by the tale of the False Bachelor.]

[TALE OF THE
 FALSE BACHE-
 LOR.]

Hic in amoris
 causa contra
 fraudem detrac-
 tionis ponit Con-
 fessor exemplum.
 Et narrat de
 quodam Romani
 Imperatoris filio,
 qui probitates ar-
 morum super
 omnia excercere
 affectans nesci-
 ente patre ultra
 mare in partes
 Persie ad deser-
 uiendum Solda-
 no super guerras
 cum solo milite
 tanquam socio
 suo ignotus se
 transtulit. Et
 cum ipsius mili-
 cie fama super
 alios ibidem cel-
 sior accreuisset,

Of pilke Cite chief of alle,
 Which men þe noble Rome calle,
 Er it was set to Cristes feiþ,
 Ther was, as þe Cronique seiþ,
 An Emperour, þe which it ladde
 In pes, þat he no werres hadde:
 Ther was noþing desobeissant
 Which was to Rome appourtenant,
 Bot al was torned into reste.
 To some it þoghte for þe beste,
 To some it þoghte noþing so,
 And þat was only vnto þo
 Whos herte stod vpon knyghthode:
 Bot most of alle of his manhode
 The worþi Sone of themperour,

2510

Which wolde ben a werreieur,
 As he þat was chiualerous
 Of worldes fame and desirous,
 Began his fadre to beseche
 That he þe werres mihte seche,
 In strange Marches forto ride.
 His fader seide he scholde abide,
 And wolde granten him no leue:
 Bot he, which wolde noght beleue,
 A kniht of his to whom he triste,
 So þat his fader noþing wiste,
 He tok, and tolde him his corage,
 That he pourposeþ a viage.
 If þat fortune wip him stonde,
 He seide how þat he wolde fonde
 The grete See to passe vnknowe,
 And þere abyde for a þrowe
 Vpon þe werres to trauaile.
 And to þis point wipoute faile
 This kniht, whan he hap herd his lord,
 Is swore, and stant of his acord,
 As þei þat boþe 3onge were;
 So þat in priue conseil þere
 Thei ben assented forto wende.
 And þervpon to make an ende,
 Tresor ynowh wip hem þei token,
 And whan þe time is best þei loken,
 That sodeinliche in a Galeie
 ffro Romelond þei wente here weie,
 And londe vpon þat oper side.
 The world fell so þat ilke tide,
 Which euere hise happes hap diuerse,

[TALE OF THE
FALSE BACHE-
LOR.]

2520

2530

2540

contigit ut in quo-
 dam bello contra
 Caliphum Egipti
 inito Soldanus a
 sagitta mortali-
 ter vulneratus,
 priusquam mo-
 reretur, quen-
 dam anulum filie
 sue secretissimum
 isti nobili Ro-
 mano tradidit,
 dicens qualiter
 filia sua sub pa-
 terne benedictio-
 nis vinculo adiu-
 rata est, quod
 quicumque dic-
 tum anulum ei
 afferret, ipsam
 in coniugem pre
 omnibus suscipe-
 ret. Defuncto
 autem Soldano,
 versus Ciuitatem
 que Kaire dicitur
 itinerantes, iste
 Romanus com-
 militoni suo hu-
 ius misterii se-
 cretum reuela-
 uit; qui noctan-
 ter a bursa do-
 mini sui anulum
 furto surripiens,
 hec que audiuit
 vsui proprio fal-
 sissima Supplan-
 tacione applica-
 uit. Et sic ser-
 uus pro domino
 desponsata sibi
 Soldani filia co-
 ronatus Persie
 regnauit.

[TALE OF THE
FALSE BACHE-
LOR.]

The grete Soldan panne of Perse
Azein þe Caliphe of Egipte
A werre, which þat him beclipte,
Hap in a Marche costeiant.

2550

And he, which was a poursuiant
Worschipe of armes to atteigne,
This Romein, let anon ordeigne,
That he was redi euerydel:
And whan he was arraied wel
Of euery þing which him belongeþ,
Straght vnto Kaire his weie he fongeþ,
Wher he þe Soldan panne fond,
And axeþ þat wipinne his lond
He mihte him for þe werre serue,
As he which wolde his þonk deserue.

2560

The Soldan was riht glad wip al,
And wel þe more in special
Whan þat he wiste he was Romein;
Bot what was elles in certein,
That mihte he wite be no weie.
And þus þe kniht of whom I seie
Toward þe Soldan is beleft,
And in þe Marches now and eft,
Wher þat þe dedli werres were,
He wroghte such knihthode þere,
That euery man spak of him good.

2570

And þilke time so it stod,
This mihti Soldan be his wif
A Dowhter hap, þat in þis lif
Men seiden þer was non so fair.
Sche scholde ben hir fader hair,
And was of 3eres ripe ynowh:

2562 þong F

Hire Beaute many an herte drowh
 To bowe vnto þat ilke lawe
 ffro which no lif mai be wiþdrawe,
 And þat is loue, whos nature
 Set lif and dep in auenture
 Of hem þat knyghthode vndertake.

2580

[TALE OF THE
FALSE BACHE-
LOR.]

This lusti peine haþ ouertake
 The herte of þis Romein so sore,
 That to knihthode more and more
 Prouesce auanceþ his corage.

Lich to þe Leoun in his rage,
 ffro whom þat alle bestes fle,
 Such was þe knyht in his degre:
 Wher he was armed in þe feld,
 Ther dorste non abide his scheld;
 Gret pris vpon þe werre he hadde.
 Bot sche which al þe chance ladde,
 ffortune, schop þe Marches so,

2590

That be thassent of boþe tuo,
 The Soldan and þe Caliphe eke,

Bataille vpon a dai þei seke,

2600

Which was in such a wise set
 That lengere scholde it noght be let.

Thei made hem stronge on euery side,
 And whan it drowh toward þe tide

That þe bataille scholde be,

The Soldan in gret privete

A goldring of his dowhter tok,

And made hire swere vpon a bok

And ek vpon þe goddes alle,

That if fortune so befalle

2610

In þe bataille þat he deie,

That sche schal pilke man obeie

[TALE OF THE
FALSE BACHE-
LOR.]

And take him to hire housebonde,
Which pilke same Ring to honde
Hire scholde bringe after his dep.
This hap sche swore, and forþ he geþ
Wiþ al þe pouer of his lond
Vnto þe Marche, where he fond
His enemy full embatailled.

The Soldan hap þe feld assailed : 2620
Thei þat ben hardy sone assemblen,
Wherof þe dredfull hertes tremblen :
That on sleþ, and þat oþer sterueþ,
Bot aboue alle his pris deserueþ
This knihtly Romein ; where he rod,
His dedly swerd noman abod,
Aþein þe which was no defence ;
Egipte fledde in his presence,
And þei of Perse vpon þe chace
Poursuien : bot I not what grace 2630
Befell, an Arwe out of a bowe
Al sodeinly þat ilke þrowe
The Soldan smot, and þer he lay :
The chace is left for pilke day,
And he was bore into a tente.

The Soldan sih how þat it wente,
And þat he scholde algate die ;
And to þis knyht of Romanie,
As vnto him whom he most triste,
His Dowhter Ring, þat non it wiste, 2640
He tok, and tolde him al þe cas,
Vpon hire op what tokne it was
Of þat sche scholde ben his wif.
Whan þis was seid, þe hertes lif
Of þis Soldan departeþ sone ;

And þervpon, as was to done,
The dede body wel and faire
Thei carie til þei come at Kaire,
Wher he was worþily begraue.

The lordes, whiche as wolden saue 2650
The Regne which was desolat,
To bringe it into good astat
A Parlement þei sette anon.
Now herkne what fell þervpon:
This 3onge lord, þis worþi kniht
Of Rome, vpon þe same niht
That þei amorwe trete scholde,
Vnto his Bacheler he tolde
His conseil, and þe Ring wiþ al
He schewep, þurgh which þat he schal, 2660
He seiþ, þe kinges Dowhter wedde,
ffor so þe Ring was leid to wedde,
He tolde, into hir fader hond,
That wiþ what man þat sche it fond,
She scholde him take to hire lord.
And þis, he seiþ, stant of record,
Bot noman wot who hap þis ring.

This Bacheler vpon þis þing
His Ere and his entente leide,
And þoghte more þanne he seide, 2670
And feignep wiþ a fals visage
That he was glad, bot his corage
Was al set in an oþer wise.
These olde Philosophres wise
Thei writen vpon þilke while,
That he mai best a man beguile
In whom þe man hap most credence;
And þis befell in euidence

[TALE OF THE
FALSE BACHE-
LOR.]

Toward þis ȝonge lord of Rome.
His Bacheler, which hadde tome, 2680
Whan þat his lord be nihte slepte,
This Ring, þe which his maister kepte,
Out of his Pours away he dede,
And putte an oþer in þe stede.

Amorwe, whan þe Court is set,
The ȝonge ladi was forþ fet,
To whom þe lordes don homage,
And after þat of Mariage
Thei trete and axen of hir wille.
Bot sche, which þoghte to fulfille 2690
Hire fader heste in þis matiere,
Seide openly, þat men mai hiere,
The charge which hire fader bad.

Tho was þis Lord of Rome glad,
And drowh toward his Pours anon,
Bot al for noght, it was agon:
His Bacheler it hap forþdrawe,
And axep þer vpon þe lawe
That sche him holde couenant.
The tokne was so sufficant 2700
That it ne mihte be forsake,
And natheles his lord hap take
Querelle aȝein his oghne man;
Bot for noþing þat euere he can
He mihte as þanne noght ben herd,
So þat his cleyrn is vnansuerd,
And he hap of his pourpos failed.

This Bacheler was þo consailed
And wedded, and of þilke Empire
He was coroned Lord and Sire, 2710

[TALE OF THE
FALSE BACHE-
LOR.]

And al þe lond him hap receiued;
Wherof his lord, which was deceiued,
A seknesse er þe þridde morwe
Conceiued hap of dedly sorwe:
And as he lay vpon his deþ,
Therwhile him lasteþ speche and breþ,
He sende for þe worpieste
Of al þe lond and ek þe beste,
And tolde hem al þe soþe þo,
That he was Sone and Heir also 2720
Of themperour of grete Rome,
And how þat þei togedre come,
This kniht and he; riht as it was,
He tolde hem al þe pleine cas,
And for þat he his conseil tolde,
That oþer hap al þat he wolde,
And he hap failed of his mede:
As for þe good he takþ non hiede,
He seiþ, bot only of þe loue,
Of which he wende haue ben aboue. 2730
And þervpon be lettre write
He dop his fader forto wite
Of al þis matiere as it stod;
And þanne wiþ an hertly mod
Vnto þe lordes he besoghte
To telle his ladi how he boghte
Hire loue, of which an oþer gladeþ;
And wiþ þat word his hewe fadeþ,
And seide, A dieu, my ladi swete.
The lif hap lost his kindly hete, 2740
And he lay ded as eny Ston;
Wherof was sory manyon,
Bot non of alle so as sche.

[TALE OF THE
FALSE BACHE-
LOR.]

This false knyht in his degree
 Arested was and put in hold :
 ffor openly whan it was told
 Of þe tresoun which is befalle,
 Thurghout þe lond þei seiden alle,
 If it be soþ þat men suppose,
 His oghne vntrowþe him schal depose. 2750
 And forto seche an euidence,
 Wiþ honour and gret reuerence,
 Wherof þei mihten knowe an ende,
 To themperour anon þei sende
 The lettre which his Sone wrot.
 And whan þat he þe soþe wot,
 To telle his sorwe is endeles,
 Bot 3it in haste natheles
 Vpon þe tale which he herde
 His Steward into Perse ferde 2760
 Wiþ many a worþi Romein eke,
 His liege tretour forto seke ;
 And whan þei þider come were,
 This kniht him hap confessed þere
 How falsly þat he hap him bore,
 Wherof his worþi lord was lore.
 Tho seiden some he scholde deie,
 Bot 3it þei founden such a weie
 That he schal noght be ded in Perse ;
 And þus þe skiles ben diuerse. 2770
 Be cause þat he was coroned,
 And þat þe lond was abandoned
 To him, alþogh it were vnriht,
 Ther is no peine for him diht ;
 Bot to þis point and to þis ende
 Thei granten wel þat he schal wende

Wip þe Romeins to Rome aȝein.
 And þus acorded ful and plein,
 The qwike body wip þe dede
 Wip leue take forþ þei lede,
 Wher þat Supplant hap his Iuise.

2780

[*Finally the contrary virtue of Charity is set forth.*] [CHARITY AND PITY.]

Nov vnderstond, my Sone, and se,
 Ther is phisique for þe seke,
 And vertus for þe vices eke.
 Who þat þe vices wolde eschuie,
 He mot be resoun þanne suie
 The vertus; for be þilke weie
 He mai þe vices don aweie,
 ffor þei togedre mai noght duelle:
 ffor as þe water of a welle
 Of fyr abateþ þe malice,
 Riht so vertu fordopþ þe vice.
 Aȝein Envie is charite,
 Which is þe Moder of Pite,
 That makþ a mannes herte tendre,
 That it mai no malice engendre
 In him þat is enclin þerto.
 ffor his corage is tempred so,
 That þogh he mihte himself relieue,
 Yit wolde he noght an oþer grieue,
 Bot raþer forto do plesance
 He berþ himseluen þe greuance,
 So fain he wolde an oþer ese.
 Wherof, mi Sone, for þin ese
 Now herkne a tale which I rede,

Confessor.

3170

3180

And vnderstond it wel, I rede.

[TALE OF CON-
STANTINE AND
SILVESTER.]

Hic ponit Confessor exemplum de virtute caritatis contra Inuidiam. Et narrat de Constantino Helene filio, qui cum Imperii Romani dignitatem optinuerat, a morbo lepre infectus, medici pro sanitate recuperanda ipsum in sanguine puerorum masculorum balneare proposuerunt. Set cum innumera multitudo matrum cum filiis huiusmodi medicine causa in circuitu palatii affuisset, Imparatorque eorum gemitus et clamores percepisset, caritate motus ingemiscens sic ait: 'O vere ipse est dominus, qui se facit seruum pietatis.' Et hiis dictis statum suum cunctipotentis medele committens, sui ipsius morbum potius quam infancium mortem benignus elegit. Vnde ipse, qui antea Paganus et leprosus extiterat, ex vnda baptismatis renatus vtriusque materie, tam corporis quam anime, diuino miraculo consecutus est salutem.

Among þe bokes of latin
I finde write of Constantin
The worþi Emperour of Rome,
Suche infortunes to him come,
Whan he was in his lusti age,
The lepre cawhte in his visage
And so forþ oueral aboute,
That he ne mihte ryden oute:
So lefte he boþe Schield and spere,
As he þat mihte him noght bestere,
And hield him in his chambre clos.
Thurgh al þe world þe fame aros,
The grete clerkes ben asent
And come at his comandement
To trete vpon þis lordes hele.
So longe þei togedre dele,
That þei vpon þis medicine
Apointen hem, and determine
That in þe maner as it stod
Thei wolde him baþe in childes blod
Withinne seuene wynter Age:
ffor, as þei sein, þat scholde assuage
The lepre and al þe violence,
Which þat þei knewe of Accidence
And noght be weie of kinde is falle.
And þerto þei acorden alle
As for final conclusioun,
And tolden here opinioun
To themperour: and he anon
His conseil tok, and þervpon
Wip lettres and wip Seales oute

3190

3200

3210

[TALE OF CON-
STANTINE AND
SILVESTER.]

Thei sende in euery lond aboute
 The 3onge children forto seche,
 Whos blod, þei seiden, schal be leche 3220
 ffor themperoures maladie.

Ther was ynowh to wepe and crie
 Among þe Modres, whan þei herde
 Hov wofully þis cause ferde,
 Bot natheles þei moten bowe;
 And þus wommen þer come ynowhe
 Wip children soukende on þe Tete.
 Tho was þer manye teres lete,
 Bot were hem lieue or were hem loþe,
 The wommen and þe children boþe 3230
 Into þe Paleis forþ be broght
 Wip many a sory hertes þoght
 Of hem whiche of here bodi bore
 The children hadde, and so forlore
 Wipinne a while scholden se.

The Modres wepe in here degre,
 And manye of hem aswoune falle,
 The 3onge babes criden alle:
 This noyse aros, þe lord it herde,
 And loked out, and how it ferde 3240
 He sih, and as who seiþ abreide
 Out of his slep, and þus he seide:

O þou diuine pourveance,
 Which euery man in þe balance
 Of kinde hast formed to be liche;—
 The pouere is bore as is þe riche
 And deieþ in þe same wise;
 Vpon þe fol, vpon þe wise
 Siknesse and hele entrecomune;
 Mai non eschuie þat fortune 3250

[TALE OF CON-
STANTINE AND
SILVESTER.]

Which kinde haþ in hire lawe set;
Hire strengþe and beaute ben beset
To euery man aliche fre,
That sche preferreþ no degre
As in þe disposicioun
Of bodili complexioun;
And ek of Soule resonable
The pouere child is bore als able
To vertu as þe kinges Sone;
ffor euery man his oghne wone
After þe lust of his assay
The vice or vertu chese may.

3260

Nota.

Thus stonden alle men franchised,
Bot in astat þei ben diuised;
To some worschipe and richesse,
To some pouerte and distresse,
On lordeþ and an oper serueþ;
Bot 3it as euery man deserueþ
The world 3ifþ noght his 3iftes hiere.
Bot certes he haþ gret matiere
To ben of good condicioun,
Which haþ in his subieccioun
The men þat ben of his semblance.
And ek he tok a remembrance
How he þat made lawe of kinde
Wolde euery man to lawe binde,
And bad a man, such as he wolde
Toward himself, riht such he scholde
Toward an oper don also.

3270

And þus þis worþi lord as þo
Sette in balance his oghne astat,
And wiþ himself stod in debat,
And þoghte hov þat it was noght good

3280

[TALE OF CON-
STANTINE AND
SILVESTER.]

To se so mochel mannes blod
 Be spilt for cause of him alone.
 He sih also þe grete mone,
 Of þat þe Modres were vnglade,
 And of þe wo þe children made,
 Wherof þat al his herte tendreþ,
 And such pite wipinne engendreþ, 3290
 That him was leuere forto chese
 His oghne bodi forto lese,
 Than se so gret a moerdre wrought
 Vpon þe blod which gulteþ noght.
 Thus for the pite which he tok
 Alle opre leches he forsok,
 And put him out of auenture
 Al only into goddes cure;
 And seiþ, Who þat woll maister be,
 He mot be seruant to pite. 3300
 So ferforþ he was ouercome
 Wip charite, þat he hap nome
 His conseil and hise officers,
 And bad vnto hise tresorers
 That þei his tresour al aboute
 Departe among þat pouere route
 Of wommen and of children boþe,
 Wherof þei mihte hem fede and cloþe
 And saufli tornen hom azein
 Wipoute lost of eny grein. 3310
 Thurgh charite þus he despendeþ
 His good, wherof þat he amendeþ
 The povere poeple, and contrevaileþ
 The harm, þat he hem so trauaileþ:
 And þus þe woful nyhtes sorwe
 To ioie is torned on þe morwe;

[TALE OF CON-
STANTINE AND
SILVESTER.]

Al was þonkinge, al was blessinge,
Which erst was wepinge and cursinge;
Thes wommen gon hom glade ynowh,
Echon for ioie on oper lowh,
And preiden for þis lordes hele,
Which hap relessed þe querele,
And hap his oghne will forsake
In charite for goddes sake.

3320

Bot now hierafter þou schalt hier
What god hap wrought in þis matiere,
As he which doþ al equite.
To him þat wroghte charite
He was azeinward charitous,
And to pite he was pitous:
ffor it was neuere knowe 3it
That charite goþ vnaquit.
The nyht, whan he was leid to slepe,
The hihe god, which wolde him kepe,
Seint Peter and seint Poul him sende,
Be whom he wolde his lepre amende.
Thei tuo to him slepende appiere
ffro god, and seide in þis manere:
O Constantin, for þou hast serued
Pite, þou hast pite deserued:
fforþi þou schalt such pite haue
That god þurgh pite woll þee saue.
So schalt þou double hele finde,
fferst for þi bodiliche kinde,
And for þi wofull Soule also,
Thou schalt ben hol of boþe tuo.
And for þou schalt þee noght despeire,
Thi lepre schal nomore empeire,
Til þou wolt sende þervpon

3330

3340

3350 [TALE OF CON-
STANTINE AND
SILVESTER.]

Vnto þe Mont of Celion,
Wher þat Siluestre and his clergie
Togedre duelle in compaignie
ffor drede of þee, which many day
Hast ben a fo to Cristes lay,
And hast destruid to mochel schame
The prechours of his holy name.
Bot now þou hast somdiel appesed
Thi god, and wiþ good dede plesed,
That þou þi pite hast bewared
Vpon þe blod which þou hast spared. 3360
fforþi to þi saluacion
Thov schalt haue enformacioun,
Such as Siluestre schal þe teche:
The nedep of non oper leche.

This Emperour, which al þis herde,
Grant merci, Lordes, he ansuerde,
I wol do so as 3e me seie.
Bot of o þing I wolde preie:
What schal I telle vnto Siluestre
Or of 3oure name or of 3oure estre? 3370
And þei him tolden what þei hihte,
And forþ wiþal out of his sihte
Thei passen vp into þe heuene.
And he awok out of his sweuene,
And clepeþ, and men come anon:
He tolde his drem, and þervpon
In such a wise as he hem telleþ
The Mont wher þat Siluestre duelleþ
Thei haue in alle haste soght,
And founde he was and wiþ hem broght 3380
To themperour, which to him tolde
His sweuene and elles what he wolde.

[TALE OF CON-
STANTINE AND
SILVESTER.]

And whan Siluestre hap herd þe king,
 He was riht ioiful of þis þing,
 And him began wip al his wit
 To techen vpon holi writ
 fferst how mankinde was forlore,
 And how þe hihe god þerfore
 His Sone sende from aboue,
 Which bore was for mannes loue, 3390
 And after of his oghne chois
 He tok his dep vpon þe crois;
 And how in graue he was beloke,
 And how þat he hap helle broke,
 And tok hem out þat were him lieue;
 And forto make ous full belieue
 That he was verrai goddes Sone,
 Azein þe kinde of mannes wone
 ffro depe he ros þe þridde day,
 And whanne he wolde, as he wel may, 3400
 He styh vp to his fader euene
 Wip fleissh and blod into þe heuene;
 And riht so in þe same forme
 In fleissh and blod he schal reforme,
 Whan time comp, þe qwike and dede
 At þilke woful dai of drede,
 Where euery man schal take his dom,
 Als wel þe Maister as þe grom.
 The mihti kinges retenue
 That dai may stonde of no value 3410
 Wip worldes strengþe to defende;
 ffor euery man mot þanne entende
 To stonde vpon his oghne dedes
 And leue alle opre mennes nedes.
 That dai mai no consail auaile,

[TALE OF CON-
STANTINE AND
SILVESTER.]

The pledour and þe plee schal faile,
 The sentence of þat ilke day
 Mai non Appell sette in delay;
 Ther mai no gold þe Iugge plie,
 That he ne schal þe soþe trie
 And setten euery man vpriht,
 Als wel þe plowman as þe kniht:
 The lewed man, þe grete clerk
 Schal stonde vpon his oghne werk,
 And such as he is founde þo,
 Such schal he be for eueremo.
 Ther mai no peine be relessed,
 Ther mai no ioie ben encressed,
 Bot endeles, as þei haue do,
 He schal receiue on of þe tuo.
 And þus Siluestre wip his sawe
 The ground of al þe newe lawe
 Wip gret deuocion he prechep,
 ffro point to point and plainly techep
 Vnto þis heþen Emperour;
 And seip, þe hihe creatour
 Hap vnderfonge his charite,
 Of þat he wroghte such pite,
 Whan he þe children hadde on honde.
 Thus whan þis lord hap vnderstonde
 Of al þis þing how þat it ferde,
 Vnto Siluestre he þanne ansuerde,
 Wip al his hole herte and seip
 That he is redi to þe feip.
 And so þe vessel which for blod
 Was mad, Siluestre, þer it stod,
 Wip clene water of þe welle
 In alle haste he let do felle,

3420

3430

3440

[TALE OF CON-
STANTINE AND
SILVESTER.]

And sette Constantin þerinne
Al naked vp vnto þe chinne.
And in þe while it was begunne,
A liht, as þogh it were a Sunne,
ffro heuene into þe place com,
Wher þat he tok his cristendom;
And euere among þe holi tales
Lich as þei weren fisshes Skales
Ther fellen from him now and eft,
Til þat þer was noþing beleft
Of al his grete maladie.

3450

ffor he þat wolde him purefie,
The hihe god, hap mad him clene,
So þat þer lefte noþing sene;
He hap him clensed boþe tuo,
The bodi and þe Soule also.

3460

Tho knew þis Emperour in dede
That Cristes feiþ was forto drede,
And sende anon hise lettres oute,
And let do crien al aboute,
Vp peine of dep þat noman weyue
That he baptesme ne receiue:
After his Moder qweene Heleine
He sende, and so betwen hem tweine
Thei treten, þat þe Cite all
Was cristned, and sche forþ wipall.
This Emperour, which hele hap founde,
Wipinne Rome anon let founde
Tuo cherches, whiche he dede make
ffor Peter and for Poules sake,
Of whom he hadde Auisioun;
And 3af þerto possessioun
Of lordschipe and of worldes good.

3470

3480

[TALE OF CON-
STANTINE AND
SILVESTER.]

Bot how so þat his will was good
Toward þe Pope and his ffranchise,
3it hap it proued oper wise,
To se þe worchinge of þe dede:
ffor in Cronique þis I rede;
Anon as he hap mad þe 3ifte,
A vois was herd on hih þe lifte,
Of which al Rome was adrad,
And seip: To day is venym schad
In holi cherche of temporal,
Which medlep wip þe spirital.
And hov it stant of þat degree
3it mai a man þe soþe se:
God mai amende it, whan he wile,
I can þer to non oper skile.

3490

Bot forto go þer I began,
How charite mai helpe a man
To boþe worldes, I haue seid:
And if þou haue an Ere leid,
Mi Sone, þou miht vnderstonde,
If charite be take on honde,
Ther folwep after mochel grace.
fforþi, if þat þou wolt pourchace
How þat þou miht Envie flee,
Aqueinte þee wip charite,
Which is þe vertu souereine.

Confessor.

3500

Mi fader, I schal do my peine:
ffor þis ensample which 3e tolde
Wip al myn herte I haue wipholde,
So þat I schal for eueremore
Eschuie Envie wel þe more:
And þat I haue er þis misdo,

Amans.

3510

3if me my penance er I go.
 And ouer þat to mi matiere
 Of schrifte, why we sitten hiere
 In priuete betwen ous tweie,
 Now axep what þer is, I preie.

Confessor.

Mi goode Sone, and for þi lore
 I woll þee telle what is more, 3520
 So þat þou schalt þe vices knowe:
 ffor whan þei be to þee full knowe,
 Thov miht hem wel þe betre eschuie.
 And for þis cause I þenke suie
 The forme bope and þe matiere,
 As now suiende þou schalt hiere
 Which vice stant next after þis:
 And whan þou wost how þat it is,
 As þou schalt hiere me deuise,
 Thow miht þiself þe betre auise. 3530

Explicit liber Secundus.

Liber Tercius.

[The Third Book treats of Ire or Wrath, which again is dealt with under five heads. The servants of Wrath are Melancholy, Cheste or Strife, Hate, Contek and Homicide. Contek has Foolhaste for his chamberlain, and the succeeding tale is in illustration of this.]

[PYRAMUS AND
THISBE.]

Hic in amoris
 causa ponit Con-
 fessor exemplum
 contra illos qui
 in sua dampna
 nimis acceleran-

I rede a tale, and telleþ þis:
 The Cite which Semiramis
 Enclosed hap wip wall aboute,
 Of worþi folk wip many a route
 Was enhabited here and þere;

Among þe whiche tuo þer were
 Aboue alle opre noble and grete,
 Dwellende þo wipinne a Strete
 So nyh togedre, as it was sene,
 That þer was noping hem betwene,
 Bot wow to wow and wall to wall.
 This o lord hadde in special
 A Sone, a lusti Bacheler,
 In al þe toun was non his pier:
 That oper hadde a dowhter eke,
 In al þe lond þat forto seke
 Men wisten non so faire as sche.
 And fell so, as it scholde be,
 This faire dowhter nyh þis Sone
 As þei togedre þanne wone,
 Cupide hap so þe þinges schape,
 That þei ne mihte his hand ascape,
 That he his fyr on hem ne caste:
 Wherof her herte he ouercaste
 To folwe þilke lore and suie
 Which neuere man 3it miht eschuie;
 And þat was loue, as it is happed,
 Which hap here hertes so betrapped,
 That þei be alle weies seche
 How þat þei mihten winne a speche,
 Here wofull peine forto lisse.

Who louep wel, it mai noght misse,
 And namely whan þer be tuo
 Of on acord, how so it go,
 Bot if þat þei som weie finde;
 ffor loue is euere of such a kinde
 And hap his folk so wel affaited,
 That howso þat it be awaited,

[PYRAMUS AND
THISBE.]

1340 tes ex impetuosi-
 tate seipsos mul-
 tociens offen-
 dunt. Et narrat
 qualiter Pira-
 mus, cum ipse
 Tisbee amicam
 suam in loco in-
 ter eosdem depu-
 tato tempore
 aduentus sui
 promptam non
 inuenit, animo
 impetuoso seip-
 sum pre dolore
 extracto gladio
 mortaliter trans-
 fodit: que postea
 infra breue ve-
 niens cum ipsum
 sic mortuum in-
 uenisset, etiam et
 illa in sui ipsius
 mortem impe-
 tuose festinans
 1350 eiusdem gladii
 cuspide sui cor-
 dis intima per
 medium penetra-
 uit.

1360

[PYRAMUS AND
THISBE.]

Ther mai noman þe pourpos lette :
 And þus betwen hem tuo þei sette 1370
 An hole vpon a wall to make,
 Thurgh which þei haue her conseil take
 At alle times, whan þei myhte.
 This faire Maiden Tisbee hihte,
 And he whom þat sche loueþ hote
 Was Piramus be name hote.
 So longe here lecoun þei recorden,
 Til ate laste þei acorden
 Be nihtes time forto wende
 Al one out fro þe toynes ende, 1380
 Wher was a welle vnder a Tree ;
 And who cam ferst, or sche or he,
 He scholde stille þere abide.
 So it befell þe nyhtes tide
 This maiden, which disguised was,
 Al priuely þe softe pas
 Gop þurgh þe large tovn vnknowe,
 Til þat sche cam wipinne a prowē
 Wher þat sche likeþ forto duelle,
 At þilke unhappi freisshe welle, 1390
 Which was also þe fforest nyh.
 Wher sche comende a Leoun syh
 Into þe feld to take his preie,
 In haste and sche þo fledde aweie,
 So as fortune scholde falle,
 ffor feere and let hire wympel falle
 Nyh to þe welle vpon þerbage.
 This Leoun in his wilde rage
 A beste, which þat he fond oute,
 Hap slain, and wip his blodi snovte, 1400
 Whan he hap eten what he wolde,

[PYRAMUS AND
THISBE.]

To drynke of pilke stremes colde
 Cam to þe welle, where he fond
 The wympel, which out of hire hond
 Was falle, and he it hap todrawe,
 Bebled aboute and al forgnawe;
 And þanne he strawhte him forto drinke
 Vpon þe freisshe welles brinke,
 And after þat out of þe plein
 He torneþ to þe wode aȝein.

1410

And Tisbee dorste noght remve,
 Bot as a bridd which were in Mve,
 Wipinne a buissh sche kepte hire clos
 So stille þat sche noght aros;
 Vnto hirself and pleigneþ ay.

And fell, whil þat sche þere lay,
 This Piramus cam after sone
 Vnto þe welle, and be þe Mone
 He fond hire wimpel blodi þere.
 Cam neuere ȝit to mannes Ere
 Tidinge, ne to mannes sihte
 Merueile, which so sore aflihte
 A mannes herte, as it þo dede
 To him, which in þe same stede
 Wip many a wofull compleignyng
 Began his handes forto wringe,
 As he which demep sikerly
 That sche be ded: and sodeinly
 His swerd al nakid out he breide
 In his folhaste, and þus he seide:
 I am cause of þis felonie,
 So it is resoun þat I die,
 As sche is ded be cause of me.
 And wip þat word vpon his kne

1420

1430

[PYRAMUS AND
THISBE.]

He fell, and to þe goddes alle
 Vp to þe heuene he gan to calle,
 And preide, siben it was so
 That he may noght his loue as þo
 Haue in þis world, þat of her grace
 He miht hire haue in oþer place, 1440
 ffor hiere wolde he noght abide,
 He seip: bot as it schal betide,
 The Pomel of his swerd to grovnde
 He sette, and þurgh his herte a wounde
 He made vp to þe bare hilde:
 And in þis wise himself he spilte
 Wip his folhaste and dep he nam;
 ffor sche wipinne a while cam,
 Wher he lai ded vpon his knif.
 So wofull 3it was neuere lif 1450
 As Tisbee was, whan sche him sih:
 Sche mihte noght o word on hih
 Speke oute, for hire herte schette,
 That of hir lif no pris sche sette,
 Bot ded swounende doun sche fell.
 Til after, whanne it so befell
 That sche out of hire travnce awok,
 Wip many a wofull pitous lok
 Hire yhe alwei among sche caste
 Vpon hir loue, and ate laste. 1460
 Sche cawhte brep and seide þus:
 O þou which cleped art Venus,
 Goddesse of loue, and þou, Cupide,
 Which loues cause hast forto guide,
 I wot now wel þat 3e be blinde,
 Of pilke vnhapp which I now finde
 Only betwen my loue and me.

[PYRAMUS AND
THISBE.]

This Piramus, which hiere I se
 Bledende, what haþ he deserued?
 ffor he youre heste haþ kept and serued, 1470
 And was 3ong and I boþe also:
 Helas, why do 3e wip ous so?
 3e sette oure herte boþe afyre,
 And maden ous such þing desire
 Wherof þat we no skile cowþe;
 Bot þus oure freisshe lusti 3owþe
 Wipoute ioie is al despended,
 Which þing mai neuere ben amended:
 ffor as of me þis wol I seie,
 That me is leuere forto deie 1480
 Than liue after þis sorghful day.
 And wip þis word, where as he lay,
 Hire loue in armes sche embraseþ,
 Hire oghne dep and so pourchaseþ
 That now sche wepte and now sche kiste,
 Til ate laste, er sche it wiste,
 So grete a sorwe is to hire falle,
 Which ouergop hire wittes alle.
 As sche which mihte it noght avertere,
 The swerdes point a3ein hire herte 1490
 Sche sette, and fell doun þervpon,
 Wherof þat sche was ded anon:
 And þus boþe on o swerd bledende
 Thei weren founde ded liggende.

Now þou, mi Sone, hast herd þis tale,
 Bewar þat of þin oghne bale
 Thon be noght cause in þi folhaste,
 And kep þat þou þi witt ne waste
 Vpon þi þoght in auenture,
 Wherof þi lyues forfeiture 1500

Confessor.

[THE LOVER'S
CONFESSION.
DANGER.]
Confessio
Amantis.

Mai falle : and if þou haue so þoght
Er þis, tell on and hyde it noght.

Mi fader, vpon loues side
Mi conscience I woll noght hyde,
How þat for loue of pure wo
I haue ben ofte moeued so,
That wip my wisshes if I myhte,
A þousand times, I 3ow plyhte,
I hadde storuen in a day ;

And þerof I me schryue may,
Though loue fully me ne slowh,
Mi will to deie was ynowh,
So am I of my will coupable:

1510

And 3it is sche noght merciabile,
Which mai me 3iue lif and hele.
Bot þat hir list noght wip me dele
I wot be whos conseil it is ;

And him wolde I long time er þis,
And 3it I wolde and euere schal,
Slen and destruie in special.

1520

The gold of nyne kinges londes
Ne scholde him saue fro myn hondes,
In my pover if þat he were ;

Bot 3it him stant of me no fere
ffor noght þat euere I can manace.

He is þe hindrere of mi grace,
Til he be ded I mai noght spede ;
So mot I nedes taken hiede

And schape how þat he were aweie,
If I þerto mai finde a weie.

1530

Confessor.

Mi Sone, tell me now forþi,
Which is þat mortiel enemy

1503 loue F

[DANGER.]

Confessio
Amantis.

That þou manacest to be ded.

Mi fader, it is such a qwed,
That wher I come, he is tofore,
And dop so, þat mi cause is lore.

What is his name? It is Daunger,
Which is mi ladi consailer:
ffor I was neuere 3it so slyh,
To come in eny place nyh
Wher as sche was be nyht or day,
That Danger ne was redy ay,
Wiþ whom for speche ne for mede
3it mihte I neuere of loue spede;
ffor euere þis I finde soþ,
Al þat my ladi seiþ or dop
To me, Daunger schal make an ende,
And þat makþ al mi world miswende:
And euere I axe his help, bot he
Mai wel be cleped sanz pite;
ffor ay þe more I to him bowe,
The lasse he wol my tale alowe.
He haþ mi ladi so englued,
Sche wol noght þat he be remued;
ffor euere he hangeþ on hire Seil,
And is so priue of conseil,
That euere whanne I haue oght bede,
I finde Danger in hire stede,
And myn ansuere of him I haue;
Bot for no merci þat I craue,
Of merci neuere a point I hadde.
I finde his ansuere ay so badde,
That werse mihte it neuere be:
And þus betwen Danger and me
Is euere werre til he dye.

1540

1550

1560

[DANGER.]

Bot mihte I ben of such maistrie,
 That I Danger hadde ouercome,
 Wip þat were al my ioie come.
 Thus wolde I wonde for no Sinne,
 Ne 3it for al þis world to winne; 1570
 If þat I mihte finde a sleyhte,
 To leie al myn astat in weyhte,
 I wolde him fro þe Court disseuere,
 So þat he come a3einward neuere.
 Therfore I wisshe and wolde fain
 That he were in som wise slain;
 ffor while he stant in þilke place,
 Ne gete I noght my ladi grace.
 Thus hate I dedly þilke vice,
 And wolde he stode in non office 1580
 In place wher mi ladi is;
 ffor if he do, I wot wel þis,
 That owþer schal he deie or I
 Wipinne a while; and noght forþi
 On my ladi fulofte I muse,
 How þat sche mai hirsself excuse,
 If þat I deie in such a plit.
 Me þenkþ sche mihte noght be qwyte
 That sche ne were an homicide:
 And if it scholde so betide, 1590
 As god forbiede it scholde be,
 Be double weie it is pite.
 ffor I, which al my will and witt
 Haue 3oue and serued euere 3it,
 And þanne I scholde in such a wise
 In rewardinge of my seruise
 Be ded, me þenkþ it were a rowþe:
 And furþermor, to telle trowþe,

[DANGER.]

Sche, þat haþ euere be wel named,
 Were worþi þanne to be blamed 1600
 And of reson to ben appeled,
 Whan wip o word sche mihte haue heled
 A man, and soffreþ him so deie.
 Ha, who sawh euere such a weie?
 Ha, who sawh euere such destresse?
 Wipoute pite gentillesse,
 Wipoute mercy wommanhede,
 That wol so quyte a man his mede,
 Which euere haþ be to loue trewe.
 Mi goode fader, if ȝe rewe 1610
 Vpon mi tale, tell me now,
 And I wol stinte and herkne ȝow.

Confessor.

Mi Sone, attempre þi corage
 ffro wrappe, and let þin herte assuage :
 ffor who so wole him vnderfonge,
 He mai his grace abide longe,
 Er he of loue be receiued;
 And ek also, bot it be weyued,
 Ther mihte mochel þing befalle,
 That scholde make a man to falle 1620
 ffro loue, þat neuere afterward
 Ne durste he loke þiderward.

[MORE HASTE
WORSE SPEED.]

In harde weies men gon softe,
 And er þei clymbe auise hem ofte :
 Men sen alday þat rape rewep;
 And who so wicked Ale brewep,
 ffulofte he mot þe werse drinke :
 Betre is to flete þan to sincke;
 Betre is vpon þe bridel chiewe
 Thanne if he felle and ouerþrewe, 1630

1605 in such F

[MORE HASTE
WORSE SPEED.]

The hors and stikede in þe Myr:
 To caste water in þe fyr
 Betre is þan brenne vp al þe hous:
 The man which is malicious
 And folhastif, fulofte he falleþ,
 And selden is whan loue him calleþ.
 fforþi betre is to soffre a þrowe
 Than be to wilde and ouerþrowe;
 Suffrance haþ euere be þe beste
 To wissen him þat secheþ reste: 1640
 And þus, if þou wolt loue and spede,
 Mi Sone, soffre, as I þe rede.
 What mai þe Movs aȝein þe Cat?
 And for þis cause I axe þat,
 Who mai to loue make a werre,
 That he ne haþ himself þe werre?
 Loue axeþ pes and euere schal,
 And who þat fihteþ most wiþal
 Schal lest conquere of his emprise:
 ffor þis þei tellen þat ben wise, 1650
 Wicke is to stryue and haue þe werse;
 To hasten is noght worþ a kerse;
 Thing þat a man mai noght achieue,
 That mai noght wel be don at Eue,
 It mot abide til þe morwe.
 Ne haste noght þin oghne sorwe,
 Mi Sone, and tak þis in þi witt,
 He haþ noght lost þat wel abitt.

Ensample þat it falleþ þus,
 Thou miht wel take of Piramus, 1660
 Whan he in haste his swerd outdrowh
 And on þe point himselue slowh
 ffor loue of Tisbee pitously,

[MORE HASTE
WORSE SPEED.]

ffor he hire wympel fond blody
 And wende a beste hire hadde slain;
 Wher as him oghte haue be riht fain,
 ffor sche was pere al sauf beside;
 Bot for he wolde noght abide,
 This meschief fell: forpi be war,
 Mi Sone, as I þe warne dar, 1670
 Do þou noþing in such a res,
 ffor suffrance is þe welle of Pes.
 Thogh þou to loues Court poursuie,
 3it sit it wel þat þou eschuie
 That þov þe Court noght ouerhaste,
 ffor so miht þou þi time waste;
 Bot if þin happ þerto be schape,
 It mai noght helpe forto rape.
 Therfore attempre þi corage;
 ffolhaste doþ non auantage, 1680
 Bot ofte it set a man behinde
 In cause of loue, and þat I finde
 Be olde ensample, as þou schalt hiere,
 Touchende of loue in þis matiere.

A Maiden whilom þer was on,
 Which Daphne hihte, and such was non
 Of beaute þanne, as it was seid.
 Phebus his loue hap on hire leid,
 And þervpon to hire he soghte
 In his folhaste, and so besoghte,
 That sche wiþ him no reste hadde;
 ffor euere vpon hire loue he gradde,
 And sche seide euere vnto him nay.
 So it befell vpon a dai,

[TALE OF PHE-
BUS AND
DAPHNE.]

1690 Hic ponit Con-
 fessor exemplum
 contra illos qui
 in amoris causa
 nimia festinaci-
 one concupis-
 centes tardius
 expediunt. Et
 narrat qualiter
 pro eo quod
 Phebus quam-
 dam virginem
 pulcherimam no-
 mine Daphnem

[TALE OF PHE-
BUS AND
DAPHNE.]

nimia amoris ac-
celeracione in-
sequebatur, ira-
tus Cupido cor
Phebi sagitta
aurea ignita ar-
dencius vulnera-
uit. Et econtra
cor Daphne qua-
dam sagitta
plumbea, que
frigidissima fuit,
sobrius perfora-
uit. Et sic quan-
to magis Phebus
ardencior in
amore Daphnem
prosecutus est,
tanto magis ip-
sa frigidior Phe-
bi concupiscen-
ciam toto corde
fugitiua dedigna-
batur.

Cupide, which hap euery chance
Of loue vnder his gouernance,
Syh Phebus hasten him so sore :
And for he scholde him haste more,
And 3it noght speden ate laste,
A dart purghout his herte he caste,
Which was of gold and al afyre,
That made him manyfold desire
Of loue more panne he dede.
To Daphne ek in þe same stede
A dart of Led he caste and smot,
Which was al cold and noping hot.
And þus Phebus in loue brenneþ,
And in his haste aboute renneþ,
To loke if þat he mihte winne ;
Bot he was euere to beginne,
ffor euere awei fro him sche fledde,
So þat he neuere his loue spedde.
And forto make him full belieue
That no ffolhaste mihte achieue
To gete loue in such degree,
This Daphne into a lorer tre
Was torned, which is euere grene,
In tokne, as 3it it mai be sene,
That sche schal duelle a maiden stille,
And Phebus failen of his wille.

1700

1710

1720

Be suche ensamples, as þei stonde,
Mi Sone, þou miht vnderstonde,
To hasten loue is þing in vein,
Whan þat fortune is þerazein.
To take where a man hap leue
Good is, and elles he mot leue ;
ffor whan a mannes happes failen,

Ther is non haste mai auailen.

Mi fader, grant merci of þis :

Bot while I se mi ladi is

1730

Amans.

No tre, but halt hire oghne forme,

Ther mai me noman so enforme,

To wheper part fortune wende,

That I vnto mi lyues ende

Ne wol hire seruen eueremo.

Liber Quartus.

[*The Fourth Book deals with Accidie or Sloth, the divisions of which are Lachesce, Pusillanimity, Forgetfulness, Negligence, Idleness, Somnolence, and Tristesce. What follows is of Idleness.*]

Absque labore vagus vir inutilis ocia plectens, [IDLENESS.]
Nescio quid presens vita valebit ei.
Non amor in tali misero viget, immo valoris
Qui faciunt opera clamat habere suos.

Among þese oþre of Slowþes kinde,

Which alle labour set behinde,

And hateþ alle besinesse,

Ther is 3it on, which Ydelnesse

Is cleped, and is þe Norrice

In mannes kinde of euery vice,

Which secheþ eases manyfold.

In Wynter doþ he noght for cold,

In Somer mai he noght for hete ;

So wheper þat he frese or swete,

Or he be inne, or he be oute,

1090

Hic loquitur
 Confessor super
 illa specie Acci-
 die, que Ocium
 dicitur, cuius
 condicio in vir-
 tutum cultura
 nullius occupa-
 tionis diligen-
 ciam admittens,
 cuiuscumque ex-
 pedicionem cau-
 se non attingit.

[IDLENESS.]

He wol ben ydel al aboute,
 Bot if he pleie oght ate Dees.
 ffor who as euere take fees
 And þenkþ worschipe to deserue,
 Ther is no lord whom he wol serue,
 As forto duelle in his seruise,
 Bot if it were in such a wise, 1100
 Of þat he seþ per auenture
 That be lordschipe and couerture
 He mai þe more stonde stille,
 And vse his ydelnesse at wille.
 ffor he ne wol no trauail take
 To ryde for his ladi sake,
 Bot liueþ al vpon his wisshes;
 And as a cat wolde ete fisshes
 Wipoute wetinge of his cles,
 So wolde he do, bot natheles 1110
 He faileþ ofte of þat he wolde.

Confessor.

Mi Sone, if þou of such a molde
 Art mad, now tell me plein þi schrifte.

Amans.

Nay, fader, god I giue a gifte,
 That toward loue, as be mi wit,
 Al ydel was I neuere 3it,
 Ne neuere schal, whil I mai go.

Confessor.

Now, Sone, tell me þanne so,
 What hast þou don of besischipe
 To loue and to þe ladischipe 1120
 Of hire which þi ladi is?

Confessio
Amantis.

Mi fader, euere 3it er þis
 In euery place, in euery stede,
 What so mi lady hap me bede,
 Wip al myn herte obedient
 I haue þerto be diligent.

[IDLENESS.]

And if so is sche bidde noght,
 What þing þat þanne into my þoght
 Comp̃ ferst of þat I mai suffise,
 I bowe and profre my seruise, 1130
 Somtime in chambre, somtime in halle,
 Riht as I se þe times falle.

And whan sche goþ to hiere masse,
 That time schal noght ouerpasse,
 That I naproche hir ladihede,
 In aunter if I mai hire lede
 Vnto the chapelle and azein.
 Thanne is noght al mi weie in vein,
 Somdiel I mai þe betre fare,

.
 Bot afterward it doþ me harm 1142

Of pure ymaginacioun;
 ffor þanne þis collacioun
 I make vnto miseluen ofte,
 And seie, Ha lord, hov sche is softe,
 How sche is round, hov sche is smal!
 Now wolde god I hadde hire al
 Wipoute danger at mi wille!

And þanne I sike and sitte stille, 1150
 Of þat I se mi besi þoght
 Is torned ydel into noght.

Bot for al þat lete I ne mai,
 Whanne I se time an oper dai,
 That I ne do my besinesse
 Vnto mi ladi worþinesse.

ffor I þerto mi wit afaite
 To se þe times and awaite
 What is to done and what to leue:
 And so, whan time is, be hir leue, 1160

[IDLENESS.]

What þing sche bit me don, I do,
 And wher sche bidt me gon, I go,
 And whanne hir list to clepe, I come.
 Thus haþ sche fulliche ouercome
 Myn ydelnesse til I sterue,
 So þat I mot hire nedes serue,
 ffor as men sein, nede haþ no lawe.
 Thus mot I nedly to hire drawe,
 I serue, I bowe, I loke, I loute,
 Myn yhe folweþ hire aboute, 1170
 What so sche wole, so wol I,
 Whan sche wol sitte, I knele by,
 And whan sche stant, þan wol I stonde :
 Bot whan sche takþ hir werk on honde
 Of wevinge or enbrowderie,
 Than can I noght bot muse and prie
 Vpon hir fingres longe and smale,
 And now, I þenke, and now I tale,
 And now I singe, and now I sike,
 And þus mi contenance I pike. 1180
 And if it falle, as for a time
 Hir likeþ noght abide bime,
 Bot besien hire on oþer þinges,
 Than make I oþre tariinges
 To dreche forþ þe longe dai,
 ffor me is loþ departe away.
 And þanne I am so simple of port,
 That forto feigne som desport
 I pleie wiþ hire litel hound
 Now on þe bedd, now on þe ground, 1190
 Now wiþ hir briddes in þe cage ;
 ffor þer is non so litel page,
 Ne 3it so simple a chamberere,

[IDLENESS.]

That I ne make hem alle chere,
 Al for þei scholde speke wel:
 Thus mow ȝe sen mi besi whiel,
 That goþ noght ydeliche aboute.
 And if hir list to riden oute
 On pelrinage or oþer stede,
 I come, þogh I be noght bede,
 And take hire in min arm alofte
 And sette hire in hire sadel softe,
 And so forþ lede hire be þe bridel,
 ffor þat I wolde noght ben ydel.
 And if hire list to ride in Char,
 And þanne I mai þerof be war,
 Anon I schape me to ryde
 Riht euene be þe Chares side;
 And as I mai, I speke among,
 And oþerwhile I singe a song,
 Which Ouide in his bokes made,
 And seide, O whiche sorwes glade,
 O which wofull prosperite
 Belongeþ to þe proprete
 Of loue, who so wole him serue!
 And ȝit þerfro mai noman swerue,
 That he ne mot his lawe obeie.
 And þus I ryde forþ mi weie,
 And am riht besi oueral
 Wiþ herte and wiþ mi body al,
 As I haue said ȝou hier tofore.
 My goode fader, tell þerfore,
 Of Ydelnesse if I haue gilt.

1200

1210

1220

Mi Sone, bot þou telle wilt
 Oght elles þan I mai now hiere,
 Thou schalt haue no penance hiere.

Confessor.

[IDLENESS.]

And natheles a man mai se,
 How now adayes þat þer be
 fful manye of suche hertes slowe,
 That wol noght besien hem to knowe 1230
 What þing loue is, til ate laste,
 That he wiþ strengþe hem ouercaste,
 That malgre hem þei mote obeie
 And don al ydelschipe aweie,
 To serue wel and besiliche.
 Bot, Sone, þou art non of swiche,
 ffor loue schal þe wel excuse:
 Bot operwise, if þou refuse
 To loue, þou miht so per cas
 Ben ydel, as somtime was 1240
 A kinges dowhter vnauised,
 Til þat Cupide hire hap chastised
 Wherof þou shalt a tale hiere
 Acordant vnto þis matiere.

[TALE OF ROSI-
PHELEE.]

Of Armenye, I rede þus,
 Ther was a king, which Herupus
 Was hote, and he a lusti Maide
 To dowhter hadde, and as men saide
 Hire name was Rosiphelee;
 Which þo was of gret renomee, 1250
 ffor sche was boþe wys and fair,
 And scholde ben hire fader hair.
 Bot sche hadde o defalte of Slowþe
 Towardes loue, and þat was rowþe;
 ffor so wel cowde noman seie,
 Which mihte sette hire in þe weie
 Of loues occupacion
 Thurgh non ymaginacion;

Hic ponit con-
 fessor exemplum
 contra istos qui
 amoris occupa-
 tionem omitten-
 tes, grauioris in-
 fortunii casu ex-
 pectant. Et nar-
 rat de quadam
 Armenie Regis
 filia, que huius-
 modi condicionis
 in principio iu-
 uentutis ociosa
 persistens, mira-
 bili postea vis-
 ione castigata in
 amoris obsequi-

That scole wolde sche noght knowe.
 And þus sche was on of þe slowe 1260
 As of such hertes besinesse,
 Til whanne Venus þe goddesse,
 Which loues court hap forto reule,
 Hap broght hire into betre reule,
 forþ wip Cupide and wip his miht:
 for þei merueille how such a wiht,
 Which þo was in hir lusti age,
 Desireþ nother Mariage
 Ne 3it þe loue of paramours,
 Which euere hap be þe comvn cours 1270
 Amonges hem þat lusti were.
 So was it schewed after þere:
 for he þat hihe hertes loweþ
 Wip fyri Dartes whiche he þroweþ,
 Cupide, which of loue is godd,
 In chastisinge hap mad a rodd
 To dryue awei hir wantounesse;
 So þat wipinne a while, I gesse,
 Sche hadde on such a chance sporned,
 That al hire mod was ouertorned, 1280
 Which ferst sche hadde of slow manere:
 for þus it fell, as þou schalt hiere.
 Whan come was þe Monþe of Maii,
 Sche wolde walke vpon a dai,
 And þat was er þe Sonne Ariste;
 Of wommen bot a fewe it wiste,
 And forþ sche wente priuely
 Vnto þe Park was faste by,
 Al softe walkende on þe gras,
 Til sche cam þer þe Launde was, 1290
 Thurgh which þer ran a gret riuere.

[TALE OF ROSI-
 PHELEE.]
 um pre ceteris
 diligencior effi-
 citur

[TALE OF ROSI-
PHELEE.]

It þoghte hir fair, and seide, Here
 I wole abide vnder þe schawe :
 And bad hire wommen to wiþdrawe,
 And þer sche stod al one stille,
 To þenke what was in hir wille.
 Sche sih þe swote floures springe,
 Sche herde glade foules singe,
 Sche sih þe bestes in her kinde,
 The buck, þe do, þe hert, þe hinde, 1300
 The madle go wiþ þe femele ;
 And so began þer a querele
 Betwen loue and hir oghne herte,
 ffro which sche coupe noght asterte.
 And as sche caste hire yhe aboute,
 Sche syh clad in o suite a route
 Of ladis, wher þei comen ryde
 Along vnder þe wodes syde.
 On faire amblende hors þei sete,
 That were al whyte, fatte and grete, 1310
 And euerichon þei ride on side :
 The Sables were of such a Pride,
 Wiþ Perle and gold so wel begon,
 So riche syh sche neuere non :
 In kertles and in Copes riche
 Thei weren cloped, alle liche,
 Departed euene of whyt and blew ;
 Wiþ alle lustes þat sche knew
 Thei were enbrouded oueral.
 Here bodies weren long and smal, 1320
 The Beaute faye vpon her face
 Non erþly þing it may desface ;
 Coronas on here hed þei beere,

[TALE OF ROSI-
PHELEE.]

As ech of hem a qweene weere,
 That al þe gold of Cresus halle
 The leste coronal of alle
 Ne mihte haue boght after þe worþ :
 Thus come þei ridende forþ.

The kinges dowhter, which þis syh,
 ffor pure abaisst drowh hire adryh 1330

And hield hire clos vnder þe bowh,
 And let hem passen stille ynowh ;
 ffor as hire þoghte in hire avis,
 To hem þat were of such a pris
 Sche was noght worþi axen þere,
 ffor when þei come or what þei were.

Bot leuere þan þis worldes good
 Sche wolde haue wist hou þat it stod,
 And putte hire hed alitel oute ;

And as sche lokede hire aboute, 1340
 Sche syh comende vnder þe linde

A womman vp an hors behinde.
 The hors on which sche rod was blak,
 Al lene and galled on þe back,
 And halted, as he were encluyed,
 Wherof þe womman was annvied ;

Thus was þe hors in sori plit,

Bot for al þat a sterre whit
 Amiddes in þe front he hadde.

Hir Sadel ek was wonder badde, 1350
 In which þe wofull womman sat,

And natheles þer was wiþ þat
 A riche bridel for þe nones

Of gold and preciouise Stones.

Hire cote was somdiel totore ;

Aboute hir middel twenty score

[TALE OF ROSI-
PHELEE.]

Of horse haltres and wel mo
Ther hyngen ate time þo.

Thus whan sche cam þe ladi nyh,
Than tok sche betre hiede and syh 1360
This womman fair was of visage,
ffreyssh, lusti, 3ong and of tendre age;
And so þis ladi, þer sche stod,
Bepoghte hire wel and vnderstod
That þis, which com ridende þo,
Tidinges coupe telle of þo,
Which as sche sih tofore ryde,
And putte hir forþ and preide abide,
And seide, Ha, Suster, let me hiere,
What ben þei, þat now riden hiere, 1370
And ben so richeliche arraied?

This womman, which com so esmaied,
Ansuerde wip ful softe speche,
And seiþ, Ma Dame, I schal 3ou teche.
These ar of þo þat whilom were
Seruantz to loue, and trowþe beere,
Ther as þei hadde here herte set.
ffare wel, for I mai noght be let:
Ma Dame, I go to mi seruise,
So moste I haste in alle wise; 1380
fforþi, ma Dame, 3if me leue,
I mai noght longe wip 3ou leue.

Ha, goode Soster, 3it I preie,
Tell me whi 3e ben so beseie,
And wip þese haltres þus begon.

Ma Dame, whilom I was on
That to mi fader hadde a king;
Bot I was slow, and for no þing

[TALE OF ROSI-
PHELEE.]

1390

Me liste noght to loue obeie,
 And þat I now ful sore abeie.
 ffor I whilom no loue hadde,
 Min hors is now so fieble and badde,
 And al totore is myn arai;
 And euery 3eer þis freisshe Maii
 These lusti ladis ryde aboute,
 And I mot nedes suie here route
 In þis manere as 3e now se,
 And trusse here haltres forþ wip me,
 And am bot as here horse knaue.

1400

Non oper office I ne haue,
 Hem þenkþ I am worþi nomore,
 ffor I was slow in loues lore,
 Whan I was able forto lere,
 And wolde noght þe tales hiere
 Of hem þat covpen loue teche.

Now tell me þanne, I 3ov beseche,
 Wherof þat riche bridel serueþ.

Wip þat hire chere awei sche swerueþ,
 And gan to wepe, and þus sche tolde:

This bridel, which 3e nov beholde

1410

So riche vpon myn horse hed,—

Ma Dame, afore, er I was ded,

Whan I was in mi lusti lif,

Ther fel into myn herte a strif

Of loue, which me overcom,

So þat þerafter hiede I nom,

And þoghte I wolde loue a kniht:

That laste wel a fourtenyht,

ffor it no lengere mihte laste,

So nyh my lif was ate laste.

1420

Bot now, alas, to late war

[TALE OF ROSI-
PHELEE.]

That I ne hadde him loued ar:
 ffor dep cam so in haste bime,
 Er I perto hadde eny time,
 That it ne mihte ben achieued.
 Bot for al þat I am relieued,
 Of þat mi will was good perto,
 That loue soffrep it be so
 That I schal swiche a bridel were.
 Now haue 3e herd al myn ansuere: 1430
 To godd, ma Dame, I 3ou betake,
 And warneþ alle for mi sake,
 Of loue þat þei ben noght ydel,
 And bidd hem þenke vpon mi brydel.
 And wip þat word al sodeinly
 Sche passeþ, as it were a Sky,
 Al clene out of þis ladi sihte.
 And þo for fere hire herte afflihte,
 And seide to herself, Helas!
 I am riht in þe same cas: 1440
 Bot if I liue after þis day,
 I schal amende it, if I may.
 And þus homward þis lady wente,
 And changede al hire ferste entente,
 Wipinne hire herte and gan to swere
 That sche none haltres wolde bere.

*[The following tale is in illustration of Tristesse
 or Despondency, the last point of Sloth.]*

[TALE OF IPHIS
AND ARAXARA-
THEN.]

Hic narrat
 qualiter Iphis,
 Regis Theucris

Whilom be olde daies fer
 Of Mese was þe king Theucer,
 Which hadde a kniht to Sone, Iphis:
 Of loue and he so maistred is,

That he hap set al his corage,
 As to reguard of his lignage,
 Vpon a Maide of lov astat.
 Bot pogh he were a potestat
 Of worldes good, he was soubgit
 To loue, and put in such a plit,
 That he exceded þe mesure
 Of reson, þat himself assure
 He can noght; for þe more he preide,
 The lasse loue on him sche leide.
 He was wip loue vnwys constreigned,
 And sche wip resoun was restreigned: 3520
 The lustes of his herte he suied,
 And sche for drede schame eschuid,
 And as sche scholde, tok good hiede
 To saue and kepe hir wommanhiede.
 And þus þe þing stod in debat
 Betwen his lust and hire astat:
 He 3af, he sende, he spak be Mouþe,
 Bot 3it, for oght þat euere he covþe,
 Vnto his sped he fond no weie,
 So þat he caste his hope aweie, 3530
 Wipinne his herte and gan despeire
 ffro dai to dai, and so empeire,
 That he hap lost al his delit
 Of lust, of Slep, of Appetit,
 That he þurgh strengþe of loue lassep
 His wit, and resoun ouerpasseþ.
 As he which of his lif ne rowhte,
 His dep vpon himself he sowhte,
 So þat be nyhte his weie he nam,
 Ther wiste non wher he becam; 3540
 The nyht was derk, þer schon no Mone,

[TALE OF IPHIS
AND ARAXARA-
THEN.]

filius, ob amorem
 cuiusdam puelle
 nomine Araxara-
 then, quam ne-
 que donis aut
 precibus vincere
 potuit, desperans
 antepatris ipsius
 puelle ianuas
 noctanter se sus-
 pendit. Vnde dii
 commoti dictam
 puellam in lapi-
 dem durissi-
 mum transmu-
 tarunt, quam
 Rex Theucer una
 cum filio suo
 apud Ciuitatem
 Salamynam in
 templo Veneris
 pro perpetua me-
 moria sepeliri et
 locari fecit.

[TALE OF IPHIS
AND ARAXARA-
THEN.]

Tofore þe gates he cam sone,
 Wher þat þis yonge Maiden was,
 And wip þis wofull word, Helas!
 Hise dedli pleintes he began
 So stille þat þer was noman
 It herde, and þanne he seide þus:
 O þou Cupide, o þou Venus,
 ffortuned be whos ordinaunce
 Of loue is euery mannes chaunce, 3560
 3e knowen al min hole herte,
 That I ne mai 3our hond avertere;
 On 3ov is euere þat I crie,
 And 3it 3ou deigneþ noght to plie,
 Ne toward me 3oure Ere encline.
 Thus, for I se no medicine
 To make an ende of mi querele,
 My dep schal be in stede of hele.
 Ha, þou mi wofull ladi diere,
 Which duellest wip þi fader hiere, 3570
 And slepest in þi bedd at ese,
 Thou wost noþing of my desese,
 Hov þou and I be now vnmete.
 Ha lord, what sweuene schalt þou mete,
 What dremes hast þou nov on honde?
 Thou slepest þere, and I hier stonde.
 Thogh I no dep to þe deserue,
 Hier schal I for þi loue sterue,
 Hier schal a kinges Sone dye
 ffor loue and for no felonie; 3580
 Wher þou þerof haue ioie or sorwe,
 Hier schalt þou se me ded tomorwe.
 O herte hard abouen alle,

[TALE OF IPHIS
AND ARAXARA-
THEN.]

This dep, which schal to me befalle,
 ffor þat þou wolt noght do me grace,
 3it schal be told in many a place,
 Hov I am ded for loue and troupe
 In þi defalte and in þi sloupe :
 Thi Daunger schal to manye mo
 Ensample be for eueremo,
 Whan þei mi wofull dep recorde.
 And wip þat word he tok a Corde,
 Wip which vpon þe gate tre
 He hyng himself, þat was pite.

3590

The morwe cam, þe nyht is gon,
 Men comen out and syhe anon
 Wher þat þis 3onge lord was ded :
 Ther was an hous wipoute red,
 ffor noman knew þe cause why ;
 Ther was wepinge and þer was cry. 3600
 This Maiden, whan þat sche it herde,
 And sih þis þing hou it misferde,
 Anon sche wiste what it mente,
 And al þe cause hov it wente
 To al þe world sche tolde it oute,
 And preiþ to hem þat were aboute
 To take of hire þe vengance,
 ffor sche was cause of þilke chaunce,
 Why þat þis kynges Sone is spilt.
 Sche takþ vpon hirsself þe gilt, 3610
 And is al redi to þe peine
 Which eny man hir wole ordeigne :
 And bot if eny oþer wolde,
 Sche seiþ þat sche hirselve scholde
 Do wreche wip hire oghne hond,

[TALE OF IPHIS
AND ARAXARA-
THEN.]

Thurghout þe world in euery lond,
 That euery lif þerof schal speke,
 Hov sche hirsself it scholde wreke.
 Sche wepp, sche criþ, sche swouned ofte,
 Sche caste hire yhen vp alofte, 3620
 And seide among ful pitously :
 A godd, þou wost wel it am I,
 ffor whom Iphis is þus besein :
 Ordeine so, þat men mai sein
 A thousand wynter after þis,
 Hou such a Maiden dede amis,
 And as I dede, do to me :
 ffor I ne dede no pite
 To him, which for mi loue is lore,
 Do no pite to me þerfore. 3630
 And wiþ þis word sche fell to grounde
 Aswoune, and þer sche lay a stounde.
 The goddes, whiche hir pleignes herde,
 And syhe hou wofully sche ferde,
 Hire lif þei toke away anon,
 And schopen hire into a Ston
 After þe forme of hire ymage
 Of bodi boþe and of visage.
 And for þe merveile of þis þing
 Vnto þe place cam þe king, 3640
 And ek þe queene and manye mo ;
 And whan þei wisten it was so,
 As I haue told it hier aboue,
 Hou þat Iphis was ded for loue,
 Of þat he hadde be refused,
 Thei hielden alle men excused,
 And wondren vpon the vengeance.
 And forto kepe in remembrance,

[TALE OF IPHIS
AND ARAXARA-
THEN.]

3650

This faire ymage mayden liche
 Wip compaignie noble and riche
 Wip torche and gret sollempnite
 To Salamyne þe Cite
 Thei lede, and carie forþ wipal
 The dede corps, and sein it schal
 Beside þilke ymage haue
 His sepulture and be begraue:
 This corps and þis ymage þus
 Into þe Cite to Venus,
 Wher þat goddesse hire temple hadde,
 Togedre boþe tuo þei ladde.
 This ilke ymage as for miracle
 Was set vpon an hyh pinacle,
 That alle men it mihte knowe,
 And vnder þat þei maden lowe
 A tumberiche for þe nones
 Of marbre and ek of Iaspre Stones,
 Wherin þis Iphis was beloken,
 That euermor it schal be spoken.
 And for men schal þe soþe wite,
 Thei haue here epitaphe write,
 As þing which scholde abide stable:
 The lettres grauen in a table
 Of marbre were and seiden þis:
 Hier liþ, which slowh himself, Iphis,
 ffor loue of Araxarathen:
 And in ensample of þo wommen,
 That soffren men to deie so,
 Hire forme a man mai sen also,
 Hou it is torned fleissh and bon
 Into þe figure of a Ston:

3660

3670

3680

[TALE OF IPHIS
AND ARAXARA-
THEN.]

He was to neysshe and sche to hard.
Be war forþi hierafterward ;
3e men and wommen boþe tuo,
Ensampleþ 3ou of þat was þo.

Confessor.

Lo þus, mi Sone, as I þee seie,
It grieueþ be diuerse weie
In desespeir a man to falle,
Which is þe laste branche of alle
Of Slouþe, as þou hast herd deuise.
Wherof þat þou þiself auise
Good is, er þat þou be deceiued,
Wher þat þe grace of hope is weyued.

3690

Liber Quintus.

[The fifth book deals with Avarice, in whose household Covoitise is a principal servant. This vice is illustrated by the ensuing stories of Virgil's Mirror and the Two Coffers.]

[COVOITISE.]

*Agros iungit agris cupidus domibusque domos-
que,
Possideat totam sic quasi solus humum.
Solut et innumeros mulierum spirat amores,
Vt sacra millenis sit sibi culta Venus.*

Hic tractat
confessor super
illa specie Aua-
ricie, que Cupi-
ditas dicitur,
quam in amoris
causa pertrac-
tans Amanti su-
per hoc opponit.

Dame Auarice is noght soleine,
Which is of gold þe Capiteine ;
Bot of hir Court in sondri wise
After þe Scole of hire aprise
Sche haþ of Seruantz manyon,
Wherof þat couoitise is on ;
Which goþ þe large world aboute,
To seche þavantages oute,

[Covoitise.]

Wher þat he mai þe profit winne,
 To Auarice and bringþ it inne.
 That on hald and þat oþer draweþ,
 Ther is no day which hem bedaweþ,
 No mor þe Sonne þan þe Mone,
 Whan þer is eny þing to done,
 And namely wiþ Couoitise;
 ffor he stant out of al assisse
 Of resonable mannes fare.

1980

Wher he pourposeþ him to fare
 Vpon his lucre and his bezete,
 The smale paþ, þe large Strete,
 The furlong and þe longe Mile,
 Al is bot on for þilke while:
 And for þat he is such on holde,
 Dame Auarice him haþ wiþholde,
 As he which is þe principal
 Outward, for he is oueral
 A pourveour and an aspie.

1990

ffor riht as of an hungri Pie
 The storue bestes ben awaited,
 Riht so is couoitise afaited
 To loke where he mai pourchace.
 ffor be his wille he wolde embrace
 Al þat þis wyde world beclippeþ;
 Bot euere he somewhat ouerhippeþ,
 That he ne mai noght al fulfille
 The lustes of his gredi wille.

2000

Bot where it falleþ in a lond
 That Couoitise in myhti hond
 Is set, it is ful hard to fiede;
 ffor þanne he takþ non oþer hiede,

2010

1988 tofare F

[COVOITISE.]

Bot þat he mai pourchace and gete,
 His conscience hap al forȝete,
 And not what þing it mai amonte
 That he schal afterward acompte.
 Bote as þe Luce in his degre
 Of þo þat lasse ben þan he
 The fisshes griedeli deuouereþ,
 So þat no water hem socouereþ,
 Riht so no lawe mai rescowe
 ffro him þat wol no riht allowe;
 ffor wher þat such on is of myht,
 His will schal stonde in stede of riht.
 Thus be þe men destruid fulofte,
 Til þat þe grete god alofte
 Aȝein so gret a couoitise
 Redresce it in his oghne wise:
 And in ensample of alle þo
 I finde a tale write so,
 The which, for it is good to liere,
 Hierafterward þou schalt it hiere.

2020

2030

[TALE OF VIR-
GIL'S MIRROR.]

Hic ponit ex-
 emplum contra
 magnates cupi-
 dos. Et narrat
 de Crasso Ro-
 manorum Im-
 peratore, qui
 turrim, in qua
 speculum Virgilio
 Rome fixum ex-
 titerat, dolosa
 circumuentus cu-
 piditate enertit.
 Vnde non solum
 sui ipsius per-
 dicionem, set to-
 cius Ciuitatis in-
 tollerabile dam-
 pnum contingere
 causauit.

Whan Rome stod in noble plit,
 Virgile, which was þo parfit,
 A Mirour made of his clergie,
 And sette it in þe tounes ye
 Of marbre on a piler wipoute;
 That þei be thritty Mile aboute
 Be daie and ek also be nyhte
 In þat Mirour beholde myhte
 Here enemys, if eny were,
 Wip al here ordinance pere,
 Which þei aȝein þe Cite caste:
 So þat, whil þilke Mirour laste,

2040

[TALE OF VIR-
GIL'S MIRROR.]

Ther was no lond which mihte achieue
 Wiþ werre Rome forto grieue;
 Wherof was gret envie þo.
 And fell þat ilke time so,
 That Rome hadde werres stronge
 Aȝein Cartage, and stoden longe
 The tuo Cites vpon debat.

Cartage sih þe stronge astat 2050
 Of Rome in þilke Mirour stonde,
 And þoghte al priuely to fonde
 To ouerþrowe it be som wyle.
 And Hanybal was þilke while
 The Prince and ledere of Cartage,
 Which hadde set al his corage
 Vpon knihthod in such a wise,
 That he be worþi and be wise
 And be non opre was conseiled;
 Wherof þe world is ȝit merueiled 2060
 Of þe maistries þat he wroghte
 Vpon þe marches whiche he soghte.
 And fell in þilke time also,
 The king of Puile, which was þo,
 Thoghte aȝein Rome to rebelle,
 And þus was take þe querele,
 Hov to destruie þis Mirour.

Of Rome þo was Emperour
 Crassus, which was so coueitous,
 That he was euere desirous 2070
 Of gold to gete þe pilage
 Wherof þat Puile and ek Cartage
 Wiþ Philosophres wise and grete
 Begunne of þis matiere trete,

2057 knithod F

[TALE OF VIR-
GIL'S MIRROR.]

And ate laste in þis degre
 Ther weren Philosophres þre,
 To do þis þing whiche vndertoke;
 And þervpon þei wip hem toke
 A gret tresor of gold in cophres,
 To Rome and þus þese philisophres 2080
 Togedre in compainie wente,
 Bot noman wiste what þei mente.
 Whan þei to Rome come were,
 So priuely þei duelte þere,
 As þei þat þoghten to deceiue:
 Was non þat mihte of hem perceiue,
 Til þei in sondri stedes haue
 Here gold vnder þe ground begraue
 In tuo tresors, þat to beholde
 Thei scholden seme as þei were olde. 2090
 And so forþ þanne vpon a day
 Al openly in good arai
 To themperour þei hem presente,
 And tolden it was here entente
 To duellen vnder his seruise.
 And he hem axep in what wise;
 And þei him tolde in such a plit,
 That eche of hem hadde a spirit,
 The which slepende a nyht appiereþ
 And hem be sondri dremes lereþ 2100
 After þe world þat haþ betid.
 Vnder þe ground if oght be hid
 Of old tresor at eny þrowe,
 Thei schull it in here sweuenes knowe;
 And vpon þis condicioun,
 Thei sein, what gold vnder þe toun
 Of Rome is hid, þei wole it finde,

[TALE OF VIR-
GIL'S MIRROR.]

Ther scholde noght be left behinde,
 Be so þat he þe haluendel
 Hem grante; and he assentep wel:
 And þus cam sleighte forto duelle
 Wip Couoitise, as I þee telle.

2110

This Emperour bad redily
 That þei be logged faste by
 Where he his oghne body lay;
 And whan it was amorwe day,
 That on of hem seiþ þat he mette
 Wher he a goldhord scholde fette:
 Wherof þis Emperour was glad,
 And þervpon anon he bad
 His Mynours forto go and myne,
 And he himself of þat couine
 Gop forþ wipal, and at his hond
 The tresor redi þere he fond,
 Where as þei seide it scholde be;
 And who was þanne glad bot he?

2120

Vpon þat oþer dai secounde
 Thei haue an oþer goldhord founde,
 Which þe seconde maister tok
 Vpon his sweuene and vndertok.
 And þus þe soþe experience
 To þemperour ȝaf such credence,
 That al his trist and al his feiþ
 So sikerliche on hem he leiþ,
 Of þat he fond him so relieued,
 That þei ben parfitli belieued,
 As þogh þei were goddes þre.
 Nov herkne þe soutilete.

2130

The þridde maister scholde mete,

2108 beleft F

[TALE OF VIR-
GIL'S MIRROR.]

Which, as þei seiden, was vnmete 2140
 Aboue hem alle, and coupe most;
 And he wipoute noise or bost
 Al priueli, so as he wolde,
 Vpon þe morwe his sweuene tolde
 To þemperour riht in his Ere,
 And seide him þat he wiste where
 A tresor was so plentiuous
 Of gold and ek so precious
 Of ieueals and of riche stones,
 That vnto alle hise hors at ones 2150
 It were a charge sufficient.
 This lord vpon þis couenant
 Was glad, and axep where it was.
 The maister seide, vnder þe glas,
 And tolde him eke, as for þe Myn
 He wolde ordeigne such engin,
 That þei þe werk schull vndersette
 Wip Tymber, þat wipoute lette
 Men mai þe tresor sauflī delue,
 So þat þe Mirour be himselue 2160
 Wipoute empeirement schal stonde:
 And þis þe maister vpon honde
 Hap vndertake in alle weie.
 This lord, which hadde his wit aweie
 And was wip Couoitise blent,
 Anon þerto gaf his assent;
 And þus þei myne forþ wipal,
 The timber set vp oueral,
 Wherof þe Piler stod vpriht;
 Til it befell vpon a nyht, 2170
 These clerkes, whan þei were war

[TALE OF VIR-
GIL'S MIRROR.]

Hov þat þe timber only bar
 The Piler, wher þe Mirour stod,—
 Here sleihte noman vnderstod,—
 Thei go be nyhte vnto þe Myne
 Wip pich, wip souldphre and wip rosine,
 And whan þe Cite was a slepe,
 A wylde fyr into þe depe
 They caste among þe timberwerk,
 And so forþ, whil þe nyht was derk, 2180
 Desguised in a pouere arai
 Thei passeden þe tovn er dai.
 And whan þei come vpon an hell,
 Thei sihen how þe Mirour fell,
 Wherof þei maden ioie ynowh,
 And ech of hem wip oper lowh,
 And seiden, Lo, what coueitise
 Mai do wip hem þat be noght wise!
 And þat was proued afterward,
 ffor euery lond, to Romeward 2190
 Which hadde be soubgit tofore,
 Whan þis Mirour was so forlore
 And þei þe wonder herde seie,
 Anon begvnne desobeie
 Wip werres vpon euery side;
 And þus hap Rome lost his pride
 And was defouled oueral.
 ffor þis I finde of Hanybal,
 That he of Romeins in a dai,
 Whan he hem fond out of arai, 2200
 So gret a multitude slowh,
 That of goldringes, whiche he drowh
 Of gentil handes þat ben dede,
 Buisshelles fulle þre, I rede,

TALE OF VIR-
GIL'S MIRROR.]

He felde, and made a bregge also,
That he mihte ouer Tibre go
Vpon þe corps þat dede were
Of þe Romeins, whiche he slowh þere.

Bot now to speke of þe Iuise,
The which after þe couoitise 2210
Was take vpon þis Emperour,
ffor he destruide þe Mirour;
It is a wonder forto hiere.

The Romeins maden a chaiere
And sette here Emperour þerinne,
And seiden, for he wolde winne
Of gold þe superfluite,
Of gold he scholde such plente
Receiue, til he seide Ho :
And wip gold, which þei hadden þo 2220
Buillende hot wipinne a panne,
Into his Movþ þei poure þanne.
And þus þe þurst of gold was queynt,
Wip gold which hadde ben atteight.

Confessor.

Wherof, mi Sone, þou miht hiere,
Whan Couoitise haþ lost þe stiere
Of resonable gouernance,
Ther falleþ ofte gret vengeance.
ffor þer mai be no worse þing
Than Couoitise aboute a king : 2230
If it in his persone be,
It dop þe more aduersite ;
And if it in his conseil stonde,
It bringþ alday meschief to honde
Of commun harm ; and if it growe
Wipinne his court, it wol be knowe,
ffor þanne schal þe king be piled.

[Covoitise.]

The man which hap hise londes tiled,
 Awaiteþ noght more redily
 The Heruest, þan þei gredily 2240
 Ne maken þanne warde and wacche,
 Wher þei þe profit mihten cacche :
 And 3it fuloste it falleþ so,
 As men mai sen among hem þo,
 That he which most coueiteþ faste
 Hap lest auantage ate laste.
 ffor whan fortune is þera3ein,
 Thogh he coueite, it is in vein ;
 The happes be noght alle liche,
 On is mad pouere, an oþer riche, 2250
 The court to some doþ profit,
 And some ben euere in o plit ;
 And 3it þei boþe aliche sore
 Coueite, bot fortune is more
 Vnto þat o part fauorable.
 And þogh it be noght resonable,
 This þing a man mai sen alday,
 Wherof þat I þee telle may
 A fair ensample in remembrance,
 Hov euery man mot take his chance 2260
 Or of richesse or of pouerte.
 Hov so it stonde of þe decerte,
 Hier is noght euery þing aquit,
 ffor ofte a man mai se þis 3it,
 That who best doþ, lest þonk schal haue ;
 It helpeþ noght þe world to craue,
 Which out of reule and of mesure
 Hap euere stonde in auenture
 Als wel in Court as elles where :
 And hov in olde daies þere 2270

It stod, so as þe þinges felle,
I þenke a tale forto telle.

[TALE OF THE]
TWO COFFERS.

Hic ponit Confessor exemplum contra illos, qui in domibus Regum seruientes, pro eo quod ipsi secundum eorum cupiditatem promoti non existunt, de regio seruitio quamuis in eorum defectu indiscrete murmurant.

In a Cronique þis I rede.
Aboute a king, as moste nede,
Ther was of knyhtes and squiers
Gret route, and ek of Officers:
Some of long time him hadden serued,
And þoghten þat þei haue deserued
Auancement, and gon wipoute;
And some also ben of þe route 2280
That comen bot a while agon,
And þei auanced were anon.
These olde men vpon þis þing,
So as þei dorste, aȝein þe king
Among hemself compleighen ofte:
Bot þer is noþing seid so softe,
That it ne comp out ate laste;
The king it wiste, and als so faste,
As he which was of hih Prudence,
He schop þefore an euidence 2290
Of hem þat pleighen in þat cas,
To knowe in whos defalte it was.
And al wipinne his oghne entente,
That noman wiste what it mente,
Anon he let tuo cofres make
Of o semblance and of o make,
So lich þat no lif þilke þrowe
That on mai fro þat oper knowe:
Thei were into his chambre broght,
Bot noman wot why þei be wrought, 2300
And natheles þe king haþ bede
That þei be set in priue stede.

[TALE OF THE
TWO COFFERS.]

As he þat was of wisdom slih,
Whan he þerto his time sih,
Al priuely, þat non it wiste,
Hise oghne hondes þat o kiste
Of fin gold and of fin perrie,
The which out of his tresorie
Was take, anon he felde full;
That oper cofre of straw and mull 2310
Wip Stones meind he felde also.
Thus be þei fulle boþe tuo,
So þat erliche vpon a day
He bad wipinne, þer he lay,
Ther scholde be tofore his bed
A bord vpset and faire spred;
And þanne he let þe cofres fette,
Vpon þe bord and dede hem sette.
He knew þe names wel of tho,
The whiche aȝein him grucche so, 2320
Boþe of his chambre and of his halle,
Anon and sende for hem alle,
And seide to hem in þis wise:
Ther schal noman his happ despise;
I wot wel ȝe haue longe serued,
And god wot what ȝe haue deserued:
Bot if it is along on me
Of þat ȝe vnauanced be,
Or elles it be long on ȝou,
The soþe schal be proued nov, 2330
To stoppe wip ȝoure euele word.
Lo hier tuo cofres on þe bord:
Ches which ȝou list of boþe tuo;
And witeþ wel þat on of tho
Is wip tresor so full begon,

[TALE OF THE
TWO COFFERS.]

That if ȝe happe þervpon,
ȝe schull be riche men for euere.
Now ches and tak which ȝou is leuere:
Bot be wel war, er þat ȝe take;
ffor of þat on I vndertake 2340
Ther is no maner good þerinne,
Wherof ȝe mihten profit winne.
Now goþ togedre of on assent
And takeþ ȝoure avisement;
ffor bot I ȝou þis dai auance,
It stant vpon ȝoure oghne chance,
Al only in defalte of grace:
So schal be schewed in þis place
Vpon ȝou alle wel afyn,
That no defalte schal be myn. 2350
Thei knelen alle and wip o vois
The king þei þonken of þis chois:
And after þat þei vp arise,
And gon aside and hem auise,
And ate laste þei acorde;
Wherof her tale to recorde,
To what issue þei be falle,
A kniht schal speke for hem alle.
He kneleþ doun vnto þe king,
And seiþ þat þei vpon þis þing, 2360
Or forto winne or forto lese,
Ben alle auised forto chese.
Tho tok þis kniht a ȝerde on honde,
And goþ þere as þe cofres stonde,
And wip assent of euerichon
He leiþ his ȝerde vpon þat on,
And seiþ þe king hou þilke same
Thei chese in reguerdoun be name,

[TALE OF THE
TWO COFFERS.]

And preiþ him þat þei mote it haue.
 The king, which wolde his honour saue, 2370
 Whan he hap herd the commun vois,
 Hap granted hem here oghne chois
 And tok hem þervpon þe keie.
 Bot for he wolde it were seie
 What good þei haue, as þei suppose,
 He bad anon þe cofre vnclose,
 Which was fulfild wiþ straw and stones :
 Thus be þei serued al at ones.
 This king þanne in þe same stede
 Anon þat oper cofre vndede, 2380
 Where as þei sihen gret richesse,
 Wel more þan þei covþen gesse.
 Lo, seiþ þe king, nov mai 3e se
 That þer is no defalte in me ;
 fforþi miself I wole aquyte,
 And bereþ 3e 3oure oghne wyte
 Of þat fortune hap 3ou refused.
 Thus was þis wise king excused,
 And þei lefte of here euele speche
 And mercy of here king beseche. 2390

[One of the retainers of Avarice is Ingratitude
or Unkindness, of which the nature is as fol-
lows:]

*Cuncta creatura, deus et qui cuncta creavit,
 Dampnant ingrati dictaque facta viri.
 Non dolor alonge stat, quo sibi talis amicam
 Traxit, et in fine deserit esse suam.*

[INGRATITUDE.]

The vice lik vnto þe fend,
 Which neuere 3it was mannes frend,
 And cleped is Vnkindeschipe,

[INGRATITUDE.]

Hic loquitur
super illa aborta
specie Auaricie,
que Ingratitudo
dicta est, cuius
condicionem non
solum creator,
set eciam cuncte
creature abho-
minabilem de-
testantur.

Of covine and of felaschipe
Wip Auarice he is wipholde.
Him penkþ he scholde noght ben holde 4890
Vnto þe moder which him bar ;
Of him mai neuere man be war,
He wol noght knowe þe merite,
ffor þat he wolde it noght aquite ;
Which in þis world is mochel vsed,
And fewe ben þerof excused.
To telle of him is endeles,
Bot þis I seie natheles,
Wher as þis vice comp to londe,
Ther takþ noman his þonk on honde ; 4900
Thogh he wip alle his myhtes serue,
He schal of him no þonk deserue.
He takþ what eny man wol ȝiue,
Bot whil he hap o day to liue,
He wol noþing rewarde aȝein ;
He gruccheþ forto ȝiue o grein,
Wher he hap take a berne full.
That makþ a kinde herte dull,
To sette his trust in such frendschiþe,
Ther as he fint no kindeschipe ; 4910
And forto speke wordes pleine,
Thus hiere I many a man compleigne,
That nov on daies þou schalt finde
At nede fewe frendes kinde ;
What þou hast don for hem tofore,
It is forȝete, as it were lore.
The bokes speken of þis vice,
And telle hov god of his Iustice,
Be weie of kinde and ek nature
And euery lifissh creature, 4920

The lawe also, who þat it kan,
Thei dampnen an vnkinde man.

[INGRATITUDE.]

It is al on to seie vnkinde
As þing which don is aȝein kinde,
ffor it wiþ kinde neuere stod
A man to ȝelden euel for good.
ffor who þat wolde taken hede,
A beste is glad of a good dede,
And loueth þilke creature
After þe lawe of his nature,
Which dop him ese; and forto se
Of þis matiere Auctorite,
ffulofte time it hap befalle:
Wherof a tale amonges alle,
Which is of olde ensamplerie,
I þenke forto specefie.

4930

To speke of an vnkinde man,
I finde hov whilom Adrian,
Of Rome which a gret lord was,
Vpon a day as he per cas
To wode in his huntinge wente,
It hapnep at a soudein wente,
After his chace as he poursuiþ,
Thurgh happ, þe which noman eschuieþ,
He fell vnwar into a pet,
Wher þat it mihte noght be let.
The pet was dep and he fell lowe,
That of his men non myhte knowe
Wher he becam, for non was nyh,
Which of his fall þe meschief syh.
And þus al one þer he lay
Clepende and criende al þe day

[TALE OF
ADRIAN AND
BARDUS.]

4940

Hic dicit qualiter bestie in suis beneficiis hominem ingratum naturaliter precellunt. Et ponit exemplum de Adriano Rome Cenatore, qui in quadam floresta venacionibus insistens, dum predam persequeretur, in Cisternam profundam nescia familia corruit: ubi superueniens quidam pauper nomine Bardus, immissa cordula, putans hominem extraxisse, primo Simeam extraxit,

4950

[TALE OF
ADRIAN AND
BARDUS.]
secundo Serpen-
tem, tercio A-
drianum, qui
pauperem despi-
ciens aliquid ei
pro benefacto
reddere recusa-
bat. Set tam
Serpens quam
Simea gratuita
benevolencia ip-
sum singulis do-
nis sufficienter
remunerarunt.

ffor socour and deliuerance,
Til azein Eue it fell per chance,
A while er it began to nyhte,
A pouere man, which Bardus hihte,
Cam forþ walkende wip his asse,
And hadde gadred him a tasse
Of grene stickes and of dreie
To selle, who þat wolde hem beie, 4960
As he which hadde no liflode,
Bot whanne he myhte such a lode
To toвне wip his Asse carie.
And as it fell him forto tarie
That ilke time nyh þe pet,
And hap þe trusse faste knet,
He herde a vois, which cride dimme,
And he his Ere to þe brimme
Hap leid, and herde it was a man
Which seide, Ha, help hier Adrian, 4970
And I wol 3iuen half mi good.

The pouere man þis vnderstod,
As he þat wolde gladly winne,
And to þis lord which was wipinne
He spak and seide, If I þee saue,
What sikernesse schal I haue
Of couenant, þat afterward
Thov wolt me 3iue such reward
As þou behihtest nov tofore?

That oper hap his oþes swore 4980
Be heuene and be þe goddes alle,
If þat it myhte so befalle
That he out of þe pet him broghte,
Of all þe goodes whiche he oghte
He schal haue euene haluendel.

[TALE OF
ADRIAN AND
BARDUS.]

This Bardus seide he wolde wel;
 And wip þis word his Asse anon
 He let vntrusse, and þervpon
 Doun goþ þe corde into þe pet,
 To which he hap at ende knet 4990
 A staf, wherby, he seide, he wolde
 That Adrian him scholde holde.
 Bot it was þo per chance falle,
 Into þat pet was also falle
 An Ape, which at þilke þrowe,
 Whan þat þe corde cam doun lowe,
 Al sodeinli þerto he skipte,
 And it in boþe hise Armes clipte.
 And Bardus wip his Asse anon
 Him hap vpdrawe, and he is gon. 5000
 But whan he sih it was an Ape,
 He wende al hadde ben a iape
 Of faierie, and sore him dradde:
 And Adrian eftsone gradde
 ffor help, and cride and preide faste,
 And he eftsone his corde caste;
 Bot whan it cam vnto þe grounde,
 A gret Serpent it hap bewounde,
 The which Bardus anon vp drovh.
 And þanne him þoghte wel ynovh, 5010
 It was fantosme, bot 3it he herde
 The vois, and he þerto ansuerde,
 What wiht art þou in goddes name?
 I am, quod Adrian, þe same,
 Whos good þou schalt haue euene half.
 Quod Bardus, Thanne a goddes half
 The þridde time assaie I schal.
 And caste his corde forþ wipal

[TALE OF
ADRIAN AND
BARDUS.]

Into þe pet, and whan it cam
 To him, þis lord of Rome it nam, 5020
 And þervpon him haþ adresced,
 And wip his hand fulofte blessed,
 And þanne he bad to Bardus hale.
 And he, which vnderstod his tale,
 Betwen him and his Asse al softe
 Haþ drawe and set him vp alofte
 Wipouten harm al esely.
 He seip noght ones grant merci,
 Bot stravhte him forþ to þe cite,
 And let þis pouere Bardus be. 5030
 And natheles þis simple man
 His couenant, so as he can,
 Haþ axed; and þat oper seide,
 If so be þat he him vmbreide
 Of oght þat haþ be speke or do,
 It schal ben venged on him so,
 That him were betre to be ded.
 And he can þo non oper red,
 Bot on his asse aȝein he caste
 His trusse, and hiep homward faste: 5040
 And whan þat he cam hom to bedde,
 He tolde his wif hov þat he spedde.
 Bot finaly to speke oght more
 Vnto þis lord he dradde him sore,
 So þat a word ne dorste he sein:
 And þus vpon þe morwe aȝein,
 In þe manere as I recorde,
 fforþ wip his Asse and wip his corde
 To gadre wode, as he dede er,
 He goþ; and whan þat he cam ner 5050
 Vnto þe place where he wolde,

[TALE OF
ADRIAN AND
BARDUS.]

He hap his Ape anon beholde,
Which hadde gadred al aboute
Of Sticks hiere and þere a route,
And leide hem redy to his hond,
Wherof he made his trosse and bond;
ffro dai to dai and in þis wise
This Ape profrep his seruise,
So þat he hadde of wode ynovh.

Vpon a time and as he drovh
Toward þe wode, he sih besyde
The grete gastli Serpent glyde,
Til þat sche cam in his presence,
And in hir kinde a reuerence
Sche hap him do, and forþ wipal
A Ston mor briht þan a cristall
Out of hir mouþ tofore his weie
Sche let dcun falle, and wente aweie,
ffor þat he schal noght ben adrad.

5060

Tho was þis pouere Bardus glad,
Thonkende god, and to þe Ston
He goþ and takþ it vp anon,
And hap gret wonder in his wit
Hov þat þe beste him hap aquit,
Wher þat þe mannes Sone hap failed,
ffor whom he hadde most trauailed.

5070

Bot al he putte in goddes hond,
And torneþ hom, and what he fond
Vnto his wif he hap it schewed;
And þei, þat weren boþe lewed,
Acorden þat he scholde it selle.

5080

And he no lengere wolde duelle,
Bot forþ anon vpon þe tale

5054 aroute F

[TALE OF
ADRIAN AND
BARDUS.]

The Ston he profreþ to þe sale;
And riht as he himself it sette,
The Iueler anon forþ fette
The gold and made his paiement,
Therof was no delaïement.

Thus whan þis Ston was boght and sold,
Homward wiþ ioie manyfold 5090

This Bardus goþ; and whan he cam
Hom to his hous and þat he nam
His gold out of his purs, wiþinne
He fond his Ston also þerinne,
Wherof for ioie his herte pleide,
Vnto his wif and þus he seide,
Lo, hier my gold, lo, hier mi Ston!
His wif hap wonder þervpon,
And axep him hov þat mai be.

Nov be mi troupe I not, quod he, 5100
Bot I dar swere vpon a bok,

That to my Marchant I it tok,
And he it hadde whan I wente:
So knowe I noght to what entente
It is nov hier, bot it be grace.

fforþi tomorwe in oper place
I wole it fonde forto selle,
And if it wol noght wiþ him duelle,
Bot crepe into mi purs aȝein,

Than dar I saufly swere and sein, 5110
It is þe vertu of þe Ston.

The morwe cam, and he is gon
To seche aboute in oper stede
His Ston to selle, and he so dede,
And lefte it wiþ his chapman þere:
Bot whan þat he cam elleswhere,

[TALE OF
ADRIAN AND
BARDUS.]

In presence of his wif at hom,
 Out of his Purs and þat he nom
 His gold, he fond his Ston wipal.
 And þus it fell him oueral,
 Where he it solde in sondri place,
 Such was þe fortune and þe grace.
 Bot so wel may noping ben hidd,
 That it nys ate laste kidd:

5120

This fame gop aboute Rome
 So ferforþ, þat þe wordes come
 To themperour Iustinian;
 And he let sende for the man,
 And axede him hou þat it was.
 And Bardus tolde him al þe cas,
 Hou þat þe worm and ek þe beste,
 Alpogh þei maden no beheste,
 His trauail hadden wel aquit;
 Bot he which hadde a mannes wit,
 And made his couenant be mouþe,
 And swor þerto al þat he coupe,
 To parte and 3iuen half his good,
 Hap nov forȝete hou þat it stod,
 As he which wol no troupe holde.

5130

This Emperour al þat he tolde
 Hap herd, and þilke vnkindenesse
 He seide he wolde himself redresse.
 And þus in court of iuggement
 This Adrian was þanne assent,
 And þe querele in audience
 Declared was in þe presence
 Of themperour and many mo;
 Wherof was mochel speche þo

5140

[TALE OF
ADRIAN AND
BARDUS.]

And gret wondringe among the press
Bot ate laste natheles 5150
ffor þe partie which hap pleigned
The lawe hap diemed and ordeigned
Be hem þat were auised wel,
That he schal haue þe haluendel
Thurghout of Adrianes good.
And þus of þilke vnkinde blod
Stant þe memoire into þis day,
Wherof þat euery wysman may
Ensamplen him, and take in mynde
What schame it is to ben vnkinde; 5160
Aȝein þe which reson debateþ,
And euery creature it hateþ.

Confessor.

Forþi, mi Sone, in þin office
I rede fle þat ilke vice.
ffor riht as þe Cronique seiþ
Of Adrian, hov he his feiþ
fforȝat for worldes couoitise,
ffulofte in such a maner wise
Of louers nov a man mai se
ffull manye þat vnkinde be: 5170
ffor wel behote and euele laste
That is here lif; for ate laste
Whan þat þei haue here wille do,
Here loue is after sone ago.
What seist þou, Sone, to þis cas?

Amans.

Mi fader, I wol seië Helas!
That euere such a man was bore,
Which whan he hap his troupe suore
And hap of loue what he wolde,
That he at eny time scholde 5180
Euere after in his herte finde

[INGRATITUDE.]

To falsen and to ben vnkinde.
 Bot, fader, as touchende of me,
 I mai noght stonde in þat degre;
 ffor I tok neuere of loue why,
 That I ne mai wel go þerby
 And do my profit elles where,
 ffor eny sped I finde þere.
 I dar wel þenken al aboute,
 Bot I ne dar noght speke it oute; 5190
 And if I dorste, I wolde pleigne,
 That sche for whom I soffre peine
 And loue hir euere aliche hote,
 That novþer ȝiue ne behote
 In rewardinge of mi seruise
 It list hire in no maner wise.
 I wol noght say þat sche is kinde,
 And forto sai sche is vnkinde,
 That dar I noght; bot god aboue,
 Which demep euery herte of loue, 5200
 He wot þat on myn oghne side
 Schal non vnkindeschipe abide:
 If it schal wiþ mi ladi duelle,
 Therof dar I nomore telle.

Nov, goode fader, as it is,
 Tell me what þenkep ȝou of þis.

Mi Sone, of þat vnkindeschipe,
 The which toward þi ladischipe
 Thov pleignest, for sche wol þee noght,
 Thov art to blamen of þat þoght. 5210
 ffor it mai be þat þi desir,
 Thogh it brenne euere as dop þe fyr,
 Per cas to hire honour missit,
 Or elles time com noght ȝit

Confessor.

[INGRATITUDE.] Which standt vpon þi destine :
 fforþi, mi Sone, I rede þee,
 Thenk wel, what euere þe befalle ;
 ffor noman hap his lustes alle.
 Bot as þou toldest me before
 That þou to loue art noght forswore, 5220
 And hast don non vnkindenesse,
 Thou miht þerof þi grace blesse :
 And lef noght þat continuance ;
 ffor þer mai be no such greuance
 To loue, as is vnkindeschipe.

*[After this follows the tale of Theseus and Ariadne,
 to illustrate the vice of Ingratitude in lovers.]*

Liber Sextus.

*[The sixth book deals with Gule or Gluttony,
 under the heads of Drunkenness and Delicacy. These
 vices are seen also in matters that belong to love,
 and the Lover confesses himself to be in some degree
 guilty therein.]*

[LOVE-DELI-
 CACY.]

Bot for al þis 3it natheles
 I seie noght I am gylteles,
 That I somdel am delicat :
 ffor elles were I fulli mat, 730
 Bot if þat I som lusti stounde
 Of confort and of ese founde,
 To take of loue som repast ;
 ffor þogh I wip þe fulle tast
 The lust of loue mai noght fiele,
 Min hunger operwise I kiele
 Of smale lustes whiche I pike,

And for a time 3it þei like;
If þat 3e wisten what I mene.

[LOVE-DELI-
CACY.]

Nov, goode Sone, schrif þee clene 740
Of suche deyntes as ben goode,
Wherof þou takst þin hertes fode.

Confessor.

Mi fader, I 3ou schal reherce
Hov þat mi fodes ben diuerse,
So as þei fallen in degre.

Confessio
Amantis.

O fiedinge is of þat I se,
An oper is of þat I here,
The þridde, as I schal tellen here,
It growep of min oghne þoght:
And elles scholde I liue noght; 750
ffor whom þat faillep fode of herte,
He mai noght wel þe dep asterte.

Of sihte is al mi ferste fode,
Thurgh which myn yhe of alle goode
Hap þat to him is acordant,
A lusti fode sufficient.

Nota qualiter
visus in amore
se continet deli-
catus.

Whan þat I go toward þe place
Wher I schal se my ladi face,
Min yhe, which is loþ to faste,
Beginþ to hungre anon so faste, 760
That him þenkþ of on houre þre,
Til I þer come and he hire se:
And þanne after his appetit
He takþ a fode of such delit,
That him non oper deynte nedep.
Of sondri sihtes he him fedep:
He sep hire face of such colour,
That freisshere is þan eny flour,
He sep hire front is large and plein
Wipoute fronce of eny grein, 770

[LOVE-DELI-
CACY.]

He seþ hire yhen lich an heuene,
 He seþ hire nase stravht and euene,
 He seþ hire rode vpon the cheke,
 He seþ hire rede lippes eke,
 Hire chyn acordeþ to þe face,
 Al þat he seþ is full of grace,
 He seþ hire necke round and clene,
 Therinne mai no bon be sene,
 He seþ hire handes faire and whyte;
 ffor al þis þing wipout wyte
 He mai se naked ate leste,
 So is it wel þe more feste
 And wel þe mor Delicacie
 Vnto þe fiedinge of myn yhe.
 He seþ hire schapþe forþ wipal,
 Hire bodi round, hire middel smal,
 So wel begon wip good array,
 Which passeþ al þe lust of Maii,
 Whan he is most wip softe schoures
 fful cloped in his lusti floures.
 Wip suche sihtes by and by
 Min yhe is fed; bot finaly,
 Whan he þe port and þe manere
 Sep of hire wommanysshe chere,
 Than hap he such delice on honde,
 Him þenkþ he mihte stille stonde,
 And þat he hap ful sufficance
 Of liflode and of sustenance
 As to his part for eueremo.
 And if it þoghte alle opre so,
 ffro þenne wolde he neuere wende,
 Bot pere vnto þe worldes ende
 He wolde abyde, if þat he mihte,

780

790

800

[LOVE-DELI-
CACY.]

And fieden him vpon þe syhte.
 ffor þogh I mihte stonden ay
 Into þe time of domesday
 And loke vpon hire euere in on,
 3it whanne I scholde fro hire gon,
 Min yhe wolde, as þogh he faste,
 Ben hungerstoruen al so faste,
 Til este aȝein þat he hire syhe.
 Such is þe nature of myn yhe:
 Ther is no lust so deintefull,
 Of which a man schal noght be full,
 Of þat þe stomac vnderfongeþ,
 Bot euere in on myn yhe longeþ:
 ffor loke hou þat a goshauk tireþ,
 Riht so dop he, whan þat he pireþ
 And toteþ on hire wommanhiede;
 ffor he mai neuere fulli fiede
 His lust, bot euere aliche sore
 Him hungreþ, so þat he þe more
 Desireþ to be fed algate:
 And þus myn yhe is mad þe gate,
 Thurgh which þe deyntes of my þoght
 Of lust ben to myn herte broght.
 Riht as myn yhe wiþ his lok
 Is to myn herte a lusti coc
 Of loues fode delicat,

810

820

Riht so myn Ere in his astat,
 Wher as myn yhe mai noght serue,
 Can wel myn hertes þonk deserue
 And fieden him fro day to day
 Wiþ suche deyntes as he may.
 ffor þus it is, þat oueral,
 Wher as I come in special,

830

Qualiter auris
in amore delec-
tatur.

[LOVE-DELI-
CACY.]

I mai hiere of mi ladi pris;
 I hiere on seiþ þat sche is wys,
 An oper seiþ þat sche is good,
 And som men sein, of worþi blod 840
 That sche is come, and is also
 So fair, þat nawher is non so;
 And som men preise hire goodli chiere:
 Thus euery þing þat I mai hiere,
 Which sounep to mi ladi goode,
 Is to myn Ere a lusti foode.
 And ek min Ere hap ouer þis
 A deynte feste, whan so is
 That I mai hiere hirsclue speke:
 ffor þanne anon mi faste I breke 850
 On suche wordes as sche seiþ,
 That full of trovpe and full of feiþ
 Thei ben, and of so good desport,
 That to myn Ere gret confort
 Thei don, as þei þat ben delices.
 ffor al þe metes and þe spices,
 That eny Lombard covpe make,
 Ne be so lusti forto take,
 Ne so ferforþ restauratif,
 I seie as for myn oghne lif, 860
 As ben þe wordes of hire movþ:
 ffor as þe wyndes of þe Soup
 Ben most of alle debonaire,
 So whan hir list to speke faire,
 The vertu of hire goodly speche
 Is verrailly myn hertes leche.
 And if it so befalle among,
 That sche carole vpon a song,
 Whan I it hiere I am so fedd,

That I am fro miself so ledd,
 As þogh I were in paradis;
 ffor certes, as to myn avis,
 Whan I here of hir vois þe steuene,
 Me þenkþ it is a blisse of heuene.

870

[LOVE-DELI-
CACY.]

And ek in oþer wise also
 ffulofte time it falleþ so,
 Min Ere wiþ a good pitance
 Is fedd of redinge of romance
 Of Ydoine and of Amadas,
 That whilom weren in mi cas,
 And eke of oþre many a score,
 That loueden longe er I was bore.
 ffor whan I of here loues rede,
 Min Ere wiþ þe tale I fede;
 And wiþ þe lust of here histoire
 Somtime I drawe into memoire
 Hov sorwe mai noght euere laste;
 And so comp hope in ate laste,
 Whan I non oþer fode knowe.

880

And þat endureþ bot a þrowe,
 Riht as it were a cherie feste;
 Bot forto comþten ate leste,
 As for þe while 3it it eseþ
 And somdel of myn herte appeseþ:
 ffor what þing to myn Ere spredeþ,
 Which is plesant, somdel it feedeþ
 Wiþ wordes suche as he mai gete
 Mi lust, in stede of oþer mete.

890

Lo þus, mi fader, as I seie,
 Of lust þe which myn yhe haþ seie,
 And ek of þat myn Ere haþ herd,
 ffulofte I haue þe betre ferd.

900

Amans.

[LOVE-DELI-
CACY.]

And þo tuo bringen in þe þridde,
The which hap in myn herte amidde
His place take, to arraie
The lusti fode, which assaie
I mot; and nameliche on nyhtes,
Whan þat me lackeþ alle sihtes,
And þat myn heringe is aweie,
Thanne is he redy in þe weie
Mi reresouper forto make,
Of which myn hertes fode I take.

910

Qualiter cogi-
tatus impres-
siones leticie
ymaginat iuas
cordibus inserit
amantum.

This lusti cokes name is hote
Thoght, which hap euere hise pottes hote
Of loue buillende on þe fyr
Wiþ fantasie and wiþ desir,
Of whiche er þis fulofte he fedde
Min herte, whanne I was abedde;
And þanne he set vpon my bord
Boþe euery syhte and euery word
Of lust, which I haue herd or sein.
Bot 3it is noght mi feste al plein,
Bot al of woldes and of wisshes,
Therof haue I my fulle disshes,
Bot as of fieling and of tast,
3it mihte I neuere haue o repast.
And þus, as I haue seid aforne,
I licke hony on þe þorn,
And as who seiþ, vpon þe bridel
I chiewe, so þat al is ydel
As in effect þe fode I haue.
Bot as a man þat wolde him saue,
Whan he is sek, be medicine,
Riht so of loue þe famine
I fonde in al þat euere I mai

920

930

To fiede, and dryue forþ þe day,
 Til I mai haue þe grete feste,
 Which al myn hunger myhte areste.

[LOVE-DELI-
 CACY.]

Lo suche ben mi lustes þre;
 Of þat I þenke and hiere and se
 I take of loue my fiedinge
 Wipoute tastinge or fieling:

940

And as þe Plouer dop of Eir
 I liue, and am in good espeir
 That for no such delicacie
 I trowe I do no glotonie.

And natheles to 3oure avis,
 Min holi fader, þat be wis,
 I recomande myn astat

Of þat I haue be delicat.

950

Mi Sone, I vnderstonde wel
 That þou hast told hier euerydel,
 And as me þenkep be þi tale,
 It ben delices wonder smale,
 Wherof þou takst þi loues fode.
 Bot, sone, if þat þou vnderstode
 What is to ben delicious,

Confessor.

Thou woldest noght be curious
 Vpon þe lust of þin astat

To ben to sore delicat,

960

Wherof þat þou reson excede.

ffor in þe bokes þou myht rede,
 If mannes wisdom schal be suied,
 It oghte wel to ben eschuiet

In loue als wel as oper weie;

ffor, as þese holi bokes seie,

The bodely delices alle

In euery point, hov so þei falle,

Delicie cor-
 poris militant
 aduersus ani-
 mam.

[DELICACY.]

Vnto þe Soule don grievance.
 And forto take in remembrance,
 A tale acordant vnto þis,
 Which of gret vnderstondinge is
 To mannes soule resonable,
 I þenke telle, and is no fable.

970

[DIVES AND
LAZARUS.]

Hic ponit ex-
 emplum contra
 istos delicatos.
 Et narrat de
 diuite et Lazaro,
 quorum gestus
 in euangelio Lu-
 cas euidentius
 describit.

Of Cristes word, who wole it rede,
 Hov þat þis vice is forto drede
 In thevangile it telleþ plein,
 Which mot algate be certein,
 ffor Crist himself it berþ witnesse.
 And þogh þe clerk and þe clergesse
 In latin tunge it rede and singe,
 3it for þe more knowlechinge
 Of troupe, which is good to wite,
 I schal declare as it is write
 In Engleissh, for þus it began.

980

Crist seiþ, þer was a riche man,
 A mihti lord of gret astat,
 And he was ek so delicat
 Of his cloþing, þat eueryday
 Of pourpre and bisse he made him gay, 990
 And eet and drank þerto his fille
 After þe lustes of his wille,
 As he which al stod in delice
 And tok non hiede of þilke vice.
 And as it scholde so betyde,
 A pouere lazre vpon a tyde
 Cam to þe gate and axed mete:
 Bot þere mihte he noþing gete
 His dedly hunger forto stanche;
 ffor he, which hadde his fulle panche 1000

[DIVES AND
LAZARUS.]

Of alle lustes ate bord,
 Ne deigneþ noght to speke a word,
 Onliche a Crumme forto ȝiue,
 Wherof þe pouere myhte liue
 Vpon þe ȝifte of his almesse.
 Thus lai þis pouere in gret destresse
 Acold and hungred ate gate,
 ffro which he mihte go no gate,
 So was he wofulli besein.

And as þese holi bokes sein,
 The houndes comen fro þe halle,
 Wher þat þis sike man was falle,
 And as he lay þer forto die,
 The woundes of his maladie
 Thei licken forto don him ese.
 Bot he was full of such desese,
 That he mai noght þe deþ eschape;
 Bot as it was þat time schape,
 The Soule fro þe bodi passeþ,
 And he whom noþing ouerpasseþ,
 The hihe god, vp to þe heuene
 Him tok, wher he haþ set him euene
 In Habrahammes barm on hyh,
 Wher he þe heuene ioie syh
 And hadde al þat he haue wolde.

1010

1020

And fell, as it befalle scholde,
 This riche man þe same þrowe
 Wip soudein deþ was ouerþrowe,
 And forþ wipouten eny wente
 Into þe helle straght he wente;
 The fend into þe fyr him drovh,
 Wher þat he hadde peine ynovh
 Of flamme which þat euere brenneþ.

1030

[DIVES AND
LAZARUS.]

And as his yhe aboute rennep,
 Toward þe heuene he cast his lok,
 Wher þat he syh and hiede tok
 Hov Lazar set was in his Se
 Als ferr as euere he mihte se
 Wip Habraham; and þanne he preide
 Vnto þe Patriarch and seide: 1040
 Send Lazar doun fro þilke Sete,
 And do þat he his finger wete
 In water, so þat he mai droppe
 Vpon my tunge, forto stoppe
 The grete hete in which I brenne.
 Bot Habraham answerde þenne
 And seide to him in þis wise:
 Mi Sone, þou þee miht auise
 And take into þi remembrance,
 Hov Lazar hadde gret penance, 1050
 Whyl he was in þat oper lif,
 Bot þou in al þi lust iolif
 The bodily delices soghtest:
 fforþi, so as þou þanne wroghtest,
 Nov schalt þou take þi reward
 Of dedly peine hierafterward
 In helle, which schal euere laste;
 And þis Lazar nov ate laste
 The worldes peine is ouerronne,
 In heuene and haþ his lif begonne 1060
 Of ioie, which is endeles.
 Bot þat þou preidest natheles,
 That I schal Lazar to þe sende
 Wip water on his finger ende,
 Thin hote tunge forto kiele,
 Thou schalt no suche graces fiele;

[DIVES AND
LAZARUS.]

ffor to þat foule place of Sinne,
 ffor euere in which þou schalt ben inne,
 Comp non out of þis place þider,
 Ne non of 3ov mai comen hider; 1070
 Thus be 3ee parted nov atuo.

The riche a3einward cride þo:
 O Habraham, siþe it so is,
 That Lazar mai noght do me þis
 Which I haue axed in þis place,
 I wolde preie an oþer grace.
 ffor I haue 3it of breþren fyue,
 That wiþ mi fader ben alyue
 Togedre duellende in on hous;
 To whom, as þou art gracious, 1080
 I preie þat þou woldest sende
 Lazar, so þat he mihte wende
 To warne hem hov þe world is went,
 That afterward þei be noght schent
 Of suche peines as I drye.
 Lo, þis I preie and þis I crie,
 Now I may noght miself amende.

The Patriarch anon suiende
 To his preiere ansuerde nay;
 And seide him hou þat eueryday 1090
 His breþren mihten knowe and hiere
 Of Moises on Erþe hiere
 And of prophetes oþre mo,
 What hem was best. And he seiþ no;
 Bot if þer mihte a man aryse
 ffro dep to lyue in such a wise,
 To tellen hem hov þat it were,
 He seide hov þanne of pure fere
 Thei scholden wel be war þerby.

[DIVES AND
LAZARUS.]

Quod Habraham: Nay sikerly; 1100
 ffor if þei nov wol noght obeie
 To suche as techen hem þe weie,
 And alday preche and alday telle
 Hov þat it stant of heuene and helle,
 Thei wol noght þanne taken hiede,
 Thogh it befelle so in dede
 That eny ded man were arered,
 To ben of him no betre lered
 Than of an oper man alyue.

Confessor.

If þou, mi Sone, canst descryue 1110
 This tale, as Crist himself it tolde,
 Thou schalt haue cause to beholde,
 To se so gret an euidence,
 Wherof þe soþe experience
 Haþ schewed openliche at ye,
 That bodili delicacie
 Of him which ȝeueþ non almesse
 Schal after falle in gret destresse.
 And þat was sene vpon þe riche:
 ffor he ne wolde vnto his liche 1120
 A Crumme ȝiuen of his bred,
 Thanne afterward, whan he was ded,
 A drope of water him was werned.
 Thus mai a mannes wit be lerned
 Of hem þat so delices taken;
 Whan þei wiþ dep ben ouertaken,
 That erst was swete is þanne sour.
 Bot he þat is a gouernour
 Of worldes good, if he be wys,
 Wipinne his herte he set no pris 1130
 Of al þe world, and ȝit he vseþ
 The good, þat he noþing refuseþ,

As he which lord is of þe þinges.
 The Novches and þe riche ringes,
 The clop of gold and þe Perrie
 He takþ, and 3it delicacie
 He leueþ, þogh he were al þis.
 The beste mete þat þer is
 He ett, and drinkþ þe beste drinke;
 Bot hov þat euere he ete or drinke, 1140
 Delicacie he put aweie,
 As he which goþ þe rihte weie
 Noght only forto fiede and cloþe
 His bodi, bot his soule boþe.
 Bot þei þat taken operwise
 Here lustes, ben none of þe wise;
 And þat whilom was schewed eke,
 If þou þese olde bokes seke,
 Als wel be reson as be kinde,
 Of olde ensample as men mai finde. 1150

Libër Octavus.

[The seventh book is a digression upon the education and the virtues of Rulers. In the eighth book the long tale of Apollonius of Tyre is told, nominally to illustrate the evils of Incest, and then comes the conclusion of the whole poem, as follows, the Lover having asked for final counsel as regards the conduct of his suit.]

The more þat þe nede is hyh,
 The more it nedep to be slyh
 To him which hap þe nede on honde.
 I haue wel herd and vnderstonde.

[THE CONFES-
 SOR'S COUNSEL..

[THE CONFES-
SOR'S COUNSEL.]

Hic super A-
moris causa fini-
ta confessione,
Confessor Ge-
nius Amanti ea
que sibi salubrius
expediunt, sano
consilio finaliter
iniungit.

Mi Sone, al þat þou hast me seid,
And ek of þat þou hast me preid,
Nov at þis time þat I schal
As for conclusioun final 2070
Conseile vpon þi nede sette:
So þenke I finaly to knette
This cause, where it is tobroke,
And make an ende of þat is spoke.
ffor I behihte þee þat 3ifte
fferst whan þou come vnder my schrifte,
That þogh I toward Venus were,
3it spak I suche wordes þere,
That for þe Presthod which I haue,
Min ordre and min astat to saue, 2080
I seide I wolde of myn office
To vertu more þan to vice
Encline, and teche þee mi lore.
fforþi to speken ouermore
Of loue, which þee mai auaile,
Tak loue where it mai noght faile:
ffor as of þis which þou art inne,
Be þat þou seist it is a Sinne,
And Sinne mai no pris deserue,
Wipoute pris and who schal serue, 2090
I not what profit myhte auaile.
Thus folweþ it, if þou trauaile,
Wher þou no profit hast ne pris,
Thou art toward þiself vnwis:
And sett þou myhtest lust atteigne,
Of euery lust þende is a peine,
And euery peine is good to fle;
So it is wonder þing to se,
Why such a þing schal be desired.

The more þat a Stock is fyred,
 The rapere into Aisshe it torneþ;
 The fot which in þe weie sporneþ
 ffulofte his heued hap ouerþrowe;
 Thus loue is blind and can noght knowe
 Wher þat he goþ, til he be falle:
 fforþi, bot if it so befalle

2100 [THE CONFES-
 SOR'S COUNSEL.]

Wip good conseil þat he be lad,
 Him oghte forto ben adrad.
 ffor conseil passeþ alle þing
 To him which þenkeþ to ben a king; 2110
 And euery man for his partie
 A kingdom hap to iustefie,
 That is to sein his oghne dom.
 If he misreule þat kingdom,
 He lest himself, and þat is more
 Than if he loste Schip and Ore
 And al þe worldes good wipal:
 ffor what man þat in special
 Hap noght himself, he hap noght elles,
 Nomor þe perles þan þe schelles; 2120
 Al is to him of o value:

Thogh he hadde at his retenue
 The wyde world riht as he wolde,
 Whan he his herte hap noght wipholde
 Toward himself, al is in vein.

And þus, my Sone, I wolde sein,
 As I seide er, þat þou aryse,
 Er þat þou falle in such a wise
 That þou ne myht þiself rekeuere;
 ffor loue, which þat blind was euere, 2130
 Makþ alle his seruantz blinde also.
 My Sone, and if þou haue be so,

[THE CONFES-
SOR'S COUNSEL.]

3it is it time to wiþdrawe,
 And set þin herte vnder þat lawe,
 The which of reson is gouerned
 And noght of will. And to be lerned,
 Ensamples þou hast many on
 Of now and ek of time gon,
 That euery lust is bot a while;
 And who þat wole himself beguile, 2140
 He may þe rapere be deceiued.
 Mi Sone, now þou hast conceiued
 Somwhat of þat I wolde mene;
 Hierafterward it schal be sene
 If þat þou lieue vpon mi lore;
 ffor I can do to þee nomore
 Bot teche þee þe rihte weie:
 Now ches if þou wolt liue or deie.

THE CONTRO-
VERSY.]

Hic loquitur
 de controuersia,
 que inter Con-
 fessorem et A-
 mantem in fine
 confessionis ver-
 sabatur.

Mi fader, so as I haue herd
 3our tale, bot it were ansuerd, 2150
 I were mochel forto blame.
 Mi wo to 3ou is bot a game,
 That fielen noght of þat I fiele:
 The fieling of a mannes Hiele
 Mai noght be likned to þe Herte;
 I mai noght, þogh I wolde, asterte,
 And 3e be fre from al þe peine
 Of loue, wherof I me pleigne.
 It is riht esi to comaunde;
 The hert which fre goþ on þe Launde 2160
 Not of an Oxe what him eileþ;
 It falleþ ofte a man merueileþ
 Of þat he seþ an oper fare,
 Bot if he knewe himself þe fare,
 And felt it as it is in soþ,

[THE CONTRO-
VERSY.]

He scholde don riht as he doþ,
 Or elles werse in his degre :
 ffor wel I wot, and so do 3e,
 That loue hap euere 3it ben vsed,
 So mot I nedes ben excused.
 Bot, fader, if 3e wolde þus
 Vnto Cupide and to Venus
 Be frendlich toward mi querele,
 So þat myn herte were in hele
 Of loue, which is in mi briest,
 I wot wel þanne a betre Prest
 Was neuere mad to my behoue.
 Bot al þe whiles þat I houe
 In noncertein betwen þe tuo,
 And not if I to wel or wo
 Schal torne, þat is al my drede,
 So þat I not what is to rede.
 Bot for final conclusion
 I þenke a Supplicacion
 Wiþ pleine wordes and expresse
 Wryte vnto Venus þe goddesse,
 The which I preie 3ou to bere
 And bringe a3ein a good ansuere.
 Tho was betwen mi Prest and me
 Debat and gret perplexete :
 Mi resoun vnderstod him wel,
 And knew it was soþ euerydel
 That he hap seid, bot noght forþi
 Mi will hap noþing set þerby.
 ffor techinge of so wis a port
 Is vnto loue of no desport ;
 3it myhte neuere man beholde

2170

2180

2190

[THE CONTRO-
VERSY.]

Reson, wher loue was wipholde,
 Thei be noght of o gouernance.
 And þus we fellen in distance, 2200
 Mi Prest and I, bot I spak faire,
 And þurgh mi wordes debonaire
 Thanne ate laste we acorden,
 So þat he seiþ he wol recorden
 To speke and stonde vpon mi syde
 To Venus boþe and to Cupide;
 And bad me wryte what I wolde,
 And seiþ me trewly þat he scholde
 Mi lettre bere vnto þe queene.
 And I sat doun vpon þe grene 2210
 ffulfilt of loues fantasie,
 And wip þe teres of myn ye
 In stede of enke I gan to wryte
 The wordes whiche I wolde endite
 Vnto Cupide and to Venus,
 And in mi lettre I seide þus.

[THE SUPPLICA-
TION.]

Hic tractat
 formam cuius-
 dam Supplica-
 tionis, quam ex
 parte Amantis
 per manus Genii
 Sacerdotis sui
 Venus sibi por-
 rectam accepta-
 bat.

THE wofull peine of loues maladie,
 Aȝein þe which mai no phisique auaile,
 Min herte haþ so bewhaped wip sotie,
 That wher so þat I reste or I trauaile, 2220
 I finde it euere redy to assaile
 Mi resoun, which þat can him noght defende:
 Thus seche I help, wherof I mihte amende.
 Ferst to Nature if þat I me compleigne,
 Ther finde I hov þat euery creature
 Som time aȝer haþ loue in his demeine,
 So þat þe litel wrenne in his mesure
 Haþ ȝit of kinde a loue vnder his cure:

[THE SUPPLICA-
TION.]

And I bot on desire, of which I misse ;
And þus, bot I, hap euery kinde his blisse. 2230

The resoun of my wit it ouerpasseþ,
Of þat Nature techeth me þe weie
To loue, and ȝit no certein sche compasseþ
Hov I schal spede, and þus betwen þe tweie
I stonde, and not if I schal liue or deie.
ffor þogh reson aȝein my will debate,
I mai noght fle, þat I ne loue algate.

Vpon miself is þilke tale come,
Hov whilom Pan, which is þe god of kinde,
Wip loue wrastlede and was ouercome : 2240
ffor euere I wrastle and euere I am behinde,
That I no strengþe in al min herte finde,
Wherof þat I mai stonden eny þrowe ;
So fer mi wit wip loue is ouerþrowe.

Whom nedeth help, he mot his helpe craue,
Or helpeles he schal his nede spille :
Pleinly þurghsoght my wittes alle I haue,
Bot non of hem can helpe after mi wille ;
And als so wel I mihte sitte stille,
As preie vnto mi lady eny helpe : 2250
Thus wot I noght wherof miself to helpe.

Vnto þe grete Ioue and if I bidde,
To do me grace of þilke swete tvnne,
Which vnder keie in his celier amidde
Lip couched, þat fortune is ouerrvnne,
Bot of þe bitter cuppe I haue begunne,
I not hou ofte, and þus finde I no game ;
ffor euere I axe and euere it is þe same.
I se þe world stonde euere vpon eschange,
Nov wyndes lovde, and nov þe wedder softe ; 2260

[THE SUPPLICA-
TION.]

I mai sen ek þe grete mone change,
 And þing which nov is lowe is eft alofte ;
 The dredfull werres into pes fulofte
 Thei torne ; and euere is Danger in o place,
 Which wol noght change his will to do me grace.

Bot vpon þis þe grete clerc Ouide,
 Of loue whan he makþ his remembrance,
 He seiþ þer is þe blinde god Cupide,
 The which hap loue vnder his gouernance,
 And in his hond wiþ many a fyri lance 2270
 He woundeþ ofte, þer he wol noght hele ;
 And þat somdiel is cause of mi querele.

Ouide ek seiþ þat loue to parforne
 Stant in the hond of Venus þe goddesse,
 Bot whan sche takþ hir conseil wiþ Satorne,
 Ther is no grace ; and in þat time, I gesse,
 Began mi loue, of which myn heuynesse
 Is now and euere schal, bot if I spede :
 So wot I noght miself what is to rede.

Forþi to 3ou, Cupide and Venus boþe, 2280
 Wiþ al myn hertes obeissance I preie,
 If 3e were ate ferste time wroþe,
 Whan I began to loue, as I 3ou seie,
 Nov stynt, and do þilke infortune aweie,
 So þat Danger, which stant of retenue
 Wiþ my ladi, his place mai remue.

O þou Cupide, god of loues lawe,
 That wiþ þi Dart brennende hast set afyre
 Min herte, do þat wounde be wiþdrawe,
 Or 3if me Salue such as I desire : 2290
 ffor Seruice in þi Court wiþouten hyre

To me, which euere 3it haue kept þin heste, [THE SUPPLICA-
 Mai neuere be to loues lawe honeste. TION.]

O þou, gentile Venus, loues queene,
 Wipoute gult þou dost on me þi wreche;
 Thou wost my peine is euere aliche grene
 ffor loue, and 3it I mai it noght areche:
 This wold I for my laste word beseche,
 That þou mi loue aquite as I deserue,
 Or elles do me plainly forto sterue. 2300

Whanne I þis Supplicacioun
 Wip good deliberacioun,
 In such a wise as 3e nov wite,
 Hadde after min entente write
 Vnto Cupide and to Venus,
 This Prest which hihte Genius
 It tok on honde to presente,
 On my message and forþ he wente
 To Venus, forto wite hire wille.
 And I bod in þe place stille,
 And was þere bot a litel while,
 Noght full þe montance of a Mile,
 Whan I behield and sodeinly
 I sih wher Venus stod me by.
 So as I myhte, vnder a tre
 To grounde I fell vpon mi kne,
 And preide hire forto do me grace:
 Sche caste hire chiere vpon mi face,
 And as it weþe haluinge a game
 Sche axep me what is mi name.
 Ma dame, I seide, Iohn Gower.
 Now, Iohn, quod sche, in my pouer
 Thou most as of þi loue stonde;

[VENUS REPLIES
 TO THE SUPPLI-
 CATION.]

Hic loquitur
 qualiter Venus,
 accepta Amantis
 Supplicacione, in-
 dilate ad singula
 respondit.

2310

2320

[VENUS REPLIES
TO THE SUPPLI-
CATION.]

ffor I þi bille haue vnderstonde,
In which to Cupide and to me
Somdiel þou hast compleigned þee,
And somdiel to Nature also.
Bot þat schal stonde among þou tuo,
ffor þerof haue I noght to done;
ffor Nature is vnder þe Mone
Maistresse of euery liues kinde,
Bot if so be þat sche mai finde
Som holy man þat wol wiþdrawe
His kindly lust aȝein hir lawe;
Bot sielde whanne it falleþ so,
ffor fewe men þer ben of þo,
Bot of þese opre ynowe be,
Whiche of here oghne nycete
Aȝein Nature and hire office
Deliten hem in sondri vice,
Wherof þat sche fulofte hap pleigned,
And ek my Court it hap desdeigned
And euere schal; for it receiueþ
Non such þat kinde so deceiueþ.
ffor al onliche of gentil loue
Mi court stant alle courtz aboue
And takþ noght into retenue
Bot þing which is to kinde due,
ffor elles it schal be refused.
Wherof I holde þee excused,
ffor it is manye daies gon,
That þou amonges hem were on
Which of my court hast ben wiþholde;
So þat þe more I am beholde
Of þi desese to commune,
And to remue þat fortune,

2330

2340

2350

[VENUS REPLIES
TO THE SUPPLI-
CATION.]

Which manye daies hap þe griued.
 Bot if my conseil mai be lieued,
 Thou schalt ben esed er þou go
 Of þilke vnsely iolif wo, 2360
 Wherof þou seist þin herte is fyred:
 Bot as of þat þou hast desired
 After þe sentence of þi bille,
 Thou most þerof don at my wille,
 And I þerof me wole auise.
 ffor be þou hol, it schal suffise:
 Mi medicine is noght to sieke
 ffor þee and for suche olde sieke,
 Noght al per chance as ȝe it wolden,
 Bot so as ȝe be reson scholden, 2370
 Acordant vnto loues kinde.
 ffor in þe plit which I þee finde,
 So as mi court it hap awarded,
 Thou schalt be duely rewarded;
 And if þou woldest more craue,
 It is no riht þat þou it haue.

*Qui cupit id quod habere nequit, sua tempora
 perdit,
 Est ubi non posse, velle salute caret.
 Non estatis opus gelidis hirsuta capillis,
 Cum calor abcessit, equiperabit hiems;
 Sicut habet Mayus non dat natura Decembri,
 Nec poterit compar floribus esse lutum:
 Sic neque decrepita senium iuvenile voluptas
 Floret in obsequium, quod Venus ipsa petit.
 Conveniens igitur foret, ut quos cana senectus
 Attigit, ulterius corpora casta colant.*

Venus, which stant wipoute lawe
 In noncertein, bot as men drawe

[VENUS REPLIES
TO THE SUPPLI-
CATION.]

Hic in exem-
plum contra quos-
cunque viros in-
veteratos amoris
concupiscenciam
affectantes loqui-
tur Venus, huius-
que Amantis
Confessi suppli-
cationem quasi
deridens, ipsum
pro eo quod se-
nex et debilis est,
multis exhorta-
cionibus insuffici-
entem redarguit.

Of Rageman vpon þe chance,
Sche leip no peis in þe balance, 2380
Bot as hir lykeþ forto weie;
The trewe man fulofte aweie
Sche put, which hap hir grace bede,
And set an vntrewe in his stede.
Lo, þus blindly þe world sche diemep
In loues cause, as tome siemep:
I not what opre men wol sein,
Bot I algate am so besein,
And stonde as on amonges alle
Which am out of hir grace falle: 2390
It nedep take no witnesse,
ffor sche which seid is þe goddesse,
To wheper part of loue it wende,
Hap sett me for a final ende
The point wherto þat I schal holde.
ffor whan sche hap me wel beholde,
Haluyng of Scorn, sche seide þus:
Thou wost wel þat I am Venus,
Which al only my lustes seche;
And wel I wot, þogh þou beseche 2400
Mi loue, lustes ben þer none,
Whiche I mai take in þi persone;
ffor loues lust and lockes hore
In chambre acorden neueremore,
And þogh þou feigne a 3ong corage,
It schewep wel be þe visage
That olde grisel is no fole:
Ther ben fulmanye 3eeres stole
Wip þee and wip suche opre mo,
That outward feignen 3oupe so 2410
And ben wipinne of pore assay.

[VENUS REPLIES
TO THE SUPPLI-
CATION.]

Min herte wolde and I ne may
 Is noght beloued nov adayes;
 Er þou make eny suche assaies
 To loue, and faile vpon þe fet,
 Betre is to make a beau retret;
 ffor þogh þou myhtest loue atteigne,
 3it were it bot an ydel peine,
 Whan þat þou art noght sufficient
 To holde loue his couenant.
 fforþi tak hom þin herte a3ein,
 That þou trauaile noght in vein,
 Wherof my Court may be deceiued.
 I wot and haue it wel conceiued,
 Hou þat þi will is good ynowh;
 Bot mor behoueþ to þe plowh,
 Wherof þe lackeþ, as I trowe:
 So sitte it wel þat þou beknowe
 Thi fieble astat, er þou beginne
 Thing wher þou miht non ende winne. 2420
 What bargain scholde a man assaie,
 Whan þat him lackeþ forto paie?
 Mi Sone, if þou be wel bepoght,
 This toucheþ þee; for3et it noght:
 The þing is torned into was;
 That which was whilom grene gras,
 Is welked hey at time now.
 fforþi mi conseil is þat þou
 Remembre wel hou þou art old.

Whan Venus haþ hir tale told,
 And I bepoght was al aboute,
 Tho wiste I wel wipoute doute
 That þer was no recouerir;
 And as a man þe blase of fyr

2420

2440

Qualiter super
 derisoria Veneris
 exhortacione con-
 tristatus Amans,
 quasi mortuus
 in terram cor-
 ruit, vbi, vt sibi
 videbatur, Cupi-
 dinem cum innu-
 mera multitu-

dine nuper A-
mantum variis
turmis assisten-
cium conspicie-
bat.

[THE COM-
PANIES OF
LOVERS.]

Wip water quencheþ, so ferd I;
A cold me cawhte sodeinly,
ffor sorwe þat myn herte made
Mi dedly face pale and fade
Becam, and swoune I fell to grounde.
And as I lay the same stounde, 2450
Ne fully quik ne fully ded,
Me þoghte I sih tofor myn hed
Cupide wip his bowe bent,
And lich vnto a Parlement,
Which were ordeigned for þe nones,
Wip him cam al þe world at ones
Of gentil folk þat whilom were
Louers, I sih hem alle þere
fforþ wip Cupide in sondri routes.
Min yhe and as I caste aboutes, 2460
To knowe among hem who was who,
I sih wher lusty zouþe þo,
As he which was a Capitein,
Tofore alle opre vpon þe plein
Stod wip his route wel begon,
Here heuedes kempt, and þervpon
Garlandes noght of o colour,
Some of þe lef, some of þe flour,
And some of grete Perles were;
The newe guise of Beawme þere, 2470
Wip sondri þinges wel deuised,
I sih, wherof þei ben queintised.
It was al lust þat þei wip ferde,
Ther was no song þat I ne herde,
Which vnto loue was touchende;
Of Pan and al þat was likende
As in Pipinge of melodie

[THE COMPANIES OF LOVERS.]

Was herd in pilke compaignie
 So lowde, þat on euery side
 It þoghte as al the heuene cride
 In such acord and such a sovn
 Of bombard and of clarion
 With Cornemuse and Schallemele,
 That it was half a mannes hele
 So glad a noise forto hiere.
 And as me þoghte, in þis manere
 Al freissh I syh hem springe and dance,
 And do to loue her entendance
 After þe lust of zoupes heste.
 Ther was ynowh of ioie and feste,
 ffor euere among þei laghe and pleie,
 And putten care out of þe weie,
 That he wip hem ne sat ne stod.
 And ouerþis I vnderstod,
 So as myn Ere it myhte areche,
 The moste matiere of her speche
 Was al of knyghthod and of Armes,
 And what it is to ligge in armes
 Wip loue, whanne it is achieued.

2480

2490

Ther was Tristram, which was believed 2500
 Wip bele Ysolde, and Lancelot
 Stod wip Gunnore, and Galahot
 Wip his ladi, and as me þoghte,
 I syh wher Iason wip him broghte
 His loue, which þat Creusa hihte,
 And Hercules, which mochel myhte,
 Was þer berende his grete Mace,
 And most of alle in pilke place
 He peyneþ him to make chiere
 Wip Eolen, which was him diere.

De nominibus
 illorum nuper
 Amantum, qui
 tunc Amanti
 spasmato, aliqui
 Iuuenes, aliqui
 senes, apparue-
 runt. Senes au-
 tem precipue tam
 erga deum quam
 deam amoris pro
 Sanitate Amantis
 recuperanda mul-
 tiplicatis preci-
 bus misericordi-
 ter instabant.

2510

[THE COMPANIES OF
LOVERS.]

Theseus, þogh he were vntrewe
To loue, as alle wommen knewe,
ȝit was he þere natheles
Wip Phedra, whom to loue he ches:
Of Grece ek þer was Thelamon,
Which fro þe king Lamenedon
At Troie his doghter refte aweie,
Eseonen, as for his preie,
Which take was whan Iason cam
ffro Colchos, and þe Cite nam
In vengance of þe ferste hate;
That made hem after to debate,
Whan Priamus þe newe toun
Hap mad: and in auisioun

2520

Me þoghte þat I sih also
Ector forþ wip his breþren tuo;
Himself stod wip Pantaselee,
And next to him I myhte se,
Wher Paris stod wip faire Eleine,
Which was his ioie souereine;
And Troilus stod wip Criseide,
Bot euere among, alþogh he pleide,
Be semblant he was heuy chiered,
ffor Diomedes, as him was liered,
Cleymeþ to ben his parcouner.
And þus full many a bacheler,
A þousend mo þan I can sein,
Wip ȝowþe I sih þer wel besein
fforþ wip here loues glade and bliþe.

2530

And some I sih whiche ofte siþe
Compleignen hem in oþer wise;
Among þe whiche I syh Narcise
And Piramus, þat sory were.

2540

The worpi Grek also was þere,
 Achilles, which for loue deide:
 Agamenon ek, as men seide,
 And Menelay þe king also
 I syh, wiþ many an oper mo,
 Which hadden be fortunéd sore
 In loues cause.

And ouermore
 Of wommen in þe same cas,
 Wiþ hem I sih wher Dido was,
 fforsake which was wiþ Enee;
 And Phillis ek I myhte see,
 Whom Demephon deceiued hadde;
 And Adriagne hir sorwe ladde,
 ffor Theseus hir Sister tok
 And hire vnkindely forsok.
 I sih þer ek among þe press
 Compleignende vpon Hercules
 His ferste loue Deyanire,
 Which sette him afterward asyre:
 Medea was þere ek and pleigneþ
 Vpon Iason, for þat he feigneþ,
 Wiþoute cause and tok a newe;
 Sche seide, fy on alle vntrewe!
 I sih þere ek Deydamie,
 Which hadde lost þe compaignie
 Of Achilles, whan Diomedé
 To Troie him fette vpon þe nede.

2550

2560

Among þese oper vpon þe grene
 I syh also þe wofull queene
 Cleopatras, which in a Caue
 Wiþ Serpentz hap hirself begraue
 Alquik, and so sche was totore,

2570

[THE COMPANIES OF
LOVERS.]

ffor sorwe of þat sche hadde lore
 Antonye, which hir loue hap be :
 And forþ wip hire I sih Tisbee,
 Which on þe scharpe swerdes point
 ffor loue deide in sory point; 2580
 And as myn Ere it myhte knowe,
 She seide, Wo worþe alle slowe !
 The pleignte of Progne and Philomene
 Ther herde I what it wolde mene,
 How Tereus of his vntroupe
 Vndede hem boþe, and þat was roupe ;
 And next to hem I sih Canace,
 Which for Machaire hir fader grace
 Hap lost, and deide in wofull plit.
 And as I sih in my spirit, 2590
 Me þoghte amonges oþre þus
 The doghter of king Priamus,
 Polixena, whom Pirrus slowh,
 Was þere and made sorwe ynowh,
 As sche which deide gulteles
 ffor loue, and 3it was loueles.

And forto take þe desport,
 I sih þere some of oþer port,
 And þat was Circes and Calipse,
 That cowþen do þe Mone eclipse, 2600
 Of men and change þe liknesses,
 Of Artmagique Sorceresses ;
 Thei hielde in honde manyon,
 To loue wher þei wolde or non.

Bot aboue alle þat þer were
 Of wommen I sih foure þere,
 Whos name I herde most comended
 Be hem þe Court stod al amended ;

[THE COMPANIES OF LOVERS.]

ffor wher þei comen in presence,
 Men deden hem þe reuerence,
 As þogh þei hadden be goddesses,
 Of al þis world or Emperesses.
 And as me þoghte, an Ere I leide,
 And herde hou þat þese oþre seide,
 Lo, þese ben þe foure wyues,
 Whos feiþ was proeued in her lyues:
 ffor in essample of alle goode
 Wiþ Mariage so þei stode,
 That fame, which no gret þing hydeþ,
 3it in Cronique of hem abydeþ.

2610

2620

Penolope þat on was hote,
 Whom many a knyht hap loued hote,
 Whil þat hire lord Vlixes lay
 ffull many a 3er and many a day
 Vpon þe grete Siege of Troie:
 Bot sche, which hap no worlde's ioie
 Bot only of hire housebonde,
 Whil þat hir lord was out of londe,
 So wel hap kept hir wommanhiede,
 That al þe world þerof tok hiede,
 And nameliche of hem in Grece.

2630

That oþer womman was Lucrece,
 Wif to þe Romain Collatin;
 And sche constreigned of Tarquin
 To þing which was a3ein hir wille,
 Sche wolde noght hirselen stille,
 Bot deide only for drede of schame
 In keping of hire goode name,
 As sche which was on of þe beste.

The þridde wif was hote Alceste,
 Which whanne Ametus scholde dye

2640

[THE COMPANIES OF
LOVERS.]

Vpon his grete maladye,
Sche preide vnto þe goddes so,
That sche receyueþ al þe wo,
And deide hirsself to ȝiue him lif:
Lo, if þis were a noble wif.

The ferþe wif which I þer sih,
I herde of hem þat were nyh
Hov sche was cleped Alcione;
Which to Seyix hir lord al one 2650
And to nomo hir body kepte,
And whan sche sih him dreynt, sche lepte
Into þe waves where he swam,
And þere a Sefoul sche becam,
And wiþ hire wenges him bespradde
ffor loue which to him sche hadde.

Lo, þese foure were þo
Whiche I sih, as me þoghte þo,
Among þe grete compaignie
Which loue hadde forto guye: 2660
Bot ȝouþe, which in special
Of loues Court was Mareschal,
So besy was vpon his lay,
That he non hiede where I lay
Hap take. And þanne, as I behield,

Me þoghte I sih vpon þe field,
Where Elde cam a softe pas
Toward Venus, þer as sche was.
Wiþ him gret compaignie he ladde,
Bot noght so manye as ȝouþe hadde: 2670
The moste part were of gret Age,
And þat was sene in þe visage,
And noght forþi, so as þei myhte,
Thei made hem ȝongly to þe sihte:

[THE COM-
PANIES OF
LOVERS.]

Bot 3it herde I no pipe þere
To make noise in mannes Ere,
Bot þe Musette I myhte knowe,
ffor olde men which sounep lowe,
Wip Harpe and Lute and wip Citole.

The houedance and þe Carole, 2680
In such a wise as loue hap bede,
A softe pas þei dance and trede;
And wip þe wommen operwhile
Wip sober chier among þei smyle,
ffor laghtre was þer non on hyh.

And natheles full wel I syh
That þei þe more queinte it made
ffor loue, in whom þei weren glade.

And þere me þoghte I myhte se
The king Daud wip Bersabee, 2690
And Salomon was noght wipoute;
Passende an hundred on a route
Of wyues and of Concubines,
Iuesses boþe and Sarazines,
To him I sih alle entendant:

I not if he was sufficient,
Bot natheles for al his wit
He was attached wip þat writ
Which loue wip his Hond enselep,
ffro whom non erþly man appelep. 2700

And ouerþis, as for a wonder,
Wip his leon which he put vnder,
Wip Dalida Sampson I knew,
Whos loue his strengþe al ouerþrew.

I syh þere Aristotle also,
Whom þat þe queene of Grece so
Hap bridled, þat in þilke time

[THE COMPANIES OF
LOVERS.]

Sche made him such a Silogime,
That he forȝat al his logique;
Ther was non art of his Practique, 2710
Thurgh which it mihte ben excluded
That he ne was fully concluded
To loue, and dede his obeissance.
And ek Virgile of Aqueintance
I sih wher he þe Maiden preide,
Which was þe doghter, as men seide,
Of themperour whilom of Rome;
Sortes and Plato wiþ him come,
So dede Ouide þe Poete.

I þoghte þanne how loue is swete, 2720
Which haþ so wise men reclaimed,
And was miself þe lasse aschamed,
Or forto lese or forto winne
In þe meschief þat I was inne:
And þus I lay in hope of grace.

And whan þei comen to þe place
Wher Venus stod and I was falle,
These olde men wiþ o vois alle
To Venus preiden for my sake.
And sche, þat myhte noght forsake 2730
So gret a clamour as was þere,
Let Pite come into hire Ere;
And forþ wiþal vnto Cupide
Sche preiþ þat he vpon his side
Me wolde þurgh his grace sende
Som confort, þat I myhte amende,
Vpon þe cas which is befallle.
And þus for me þei preiden alle
Of hem þat weren olde aboute,
And ek some of þe ȝonge route, 2740

Of gentillesse and pure troupe
 I herde hem telle it was gret roupe,
 That I wipouten help so ferde.
 And þus me þoghte I lay and herde.

Cupido, which may hurte and hele
 In loues cause, as for myn hele
 Vpon þe point which him was preid
 Cam wip Venus, wher I was leid
 Swounende vpon þe grene gras.
 And, as me þoghte, anon þer was
 On euery side so gret presse,
 That euery lif began to presse,
 I wot noght wel hov many score,
 Suche as I spak of now tofore,
 Louers, þat comen to beholde,
 Bot most of hem þat weren olde :
 Thei stoden þere at þilke tyde,
 To se what ende schal betyde
 Vpon þe cure of my sotie.
 Tho myhte I hiere gret partie
 Spekende, and ech his oghne avis
 Hap told, on þat, an oper þis :
 Bot among alle þis I herde,
 Thei weren wo þat I so ferde,
 And seiden þat for no riote
 An old man scholde noght assote ;
 ffor as þei tolden redely,
 Ther is in him no cause why,
 Bot if he wolde himself benyce ;
 So were he wel þe more nyce.
 And þus desputen some of þo,
 And some seiden noþing so,

[CUPID AND THE
 LOVER.]

2750 Hic tractat
 qualiter Cupido
 Amantis senec-
 tute confracti
 viscera perscru-
 tans, ignita sue
 concupiscencie
 tela ab eo peni-
 tus extraxit,
 quem Venus pos-
 tea absque ca-
 lore percipiens,
 vacuum reliquit :
 et sic tandem
 prouisa Senec-
 tus, rationem in-
 uocans, hominem
 interiorem per
 prius amore in-
 fatuatum mentis
 sanitati plenius
 restaurauit.

2760

2770

[CUPID AND THE
LOVER.]

Nota.

Bot þat þe wylde loues rage
 In mannes lif forberþ non Age;
 Whil þer is oyle forto fyre,
 The lampe is lyhtly set afyre,
 And is fulhard er it be queynt,
 Bot only if it be som seint,
 Which god preserueþ of his grace.
 And þus me þoghte, in sondri place 2780
 Of hem þat walken vp and doun
 Ther was diuerse opinioun:
 And for a while so it laste,
 Til þat Cupide to þe laste,
 fforþ wiþ his moder full auised,
 Hap determined and deuised
 Vnto what point he wol descende.
 And al þis time I was liggende
 Vpon þe ground tofore his yhen,
 And þei þat my desese syhen 2790
 Supposen noght I scholde liue:
 Bot he, which wolde þanne ȝiue
 His grace, so as it mai be,
 This blinde god which mai noght se,
 Hap groped til þat he me fond;
 And as he pitte forþ his hond
 Vpon my body, wher I lay,
 Me þoghte a fyri Lancegay,
 Which whilom purgh myn herte he caste,
 He pullep oute, and also faste 2800
 As þis was do, Cupide nam
 His weie, I not where he becam,
 And so dede al þe remenant
 Which vnto him was entendant,
 Of hem þat in Auision

[THE FIERY
DART WITH-
DRAWN.]

[THE HEALING
OF LOVE.]

I hadde a reuelacion,
So as I tolde now tofore.

Bot Venus wente noght perfore,
Ne Genius, whiche þilke time
Abiden boþe faste byme.

2810

And sche which mai þe hertes bynde
In loues cause and ek vnbinde,
Er I out of mi trance aros,
Venus, which hield a boiste clos,
And wolde noght I scholde deie,
Tok out mor cold þan eny keie
An oignement, and in such point
Sche hap my wounded herte enoight,
My temples and my Reins also.

And forþ wipal sche tok me þo

2820

A wonder Mirour forto holde,
In which sche bad me to beholde

And taken hiede of þat I syhe ;

Wherinne anon myn hertes yhe

I caste, and sih my colour fade,

Myn yhen dymme and al vnglade,

Mi chiekes þinne, and al my face

Wip Elde I myhte se deface,

So riveled and so wo besein,

That þer was noþing full ne plein ;

2830

I syh also myn heres hore.

Mi will was þo to se nomore

Outwip, for þer was no plesance ;

And þanne into my remembrance

I drowh myn olde daies passed,

And as reson it hap compassed,

I made a liknesse of miselue

Vnto þe sondri Monþes twelue,

Quod status
hominis Mensi-
bus anni equi-
peratur.

[THE HEALING
OF LOVE.]

Wherof þe ȝeer in his astat
 Is mad, and stant vpon debat, 2840
 That lich til oþer non acordeþ.
 ffor who þe times wel recorderþ,
 And þanne at Marche if he beginne,
 Whan þat þe lusti ȝeer comp inne,
 Til Augst be passed and Septembre,
 The myhty ȝoupe he may remembre
 In which þe ȝeer haþ his deduit
 Of gras, of lef, of flour, of fruit,
 Of corn and of þe wyne grape.
 And afterward þe time is schape 2850
 To frost, to Snow, to Wind, to Rein,
 Til eft þat Mars be come aȝein:
 The Wynter wol no Somer knowe,
 The grene lef is ouerþrowe,
 The cloped erþe is þanne bare,
 Despuiled is þe Somerfare,
 That erst was hete is þanne chele.

And þus þenkende þoghtes fele,
 I was out of mi swoune affraied,
 Wherof I sih my wittes straied, 2860
 And gan to clepe hem hom aȝein.
 And whan Resoun it herde sein
 That loues rage was aweie,
 He cam to me þe rihte weie,
 And haþ remued þe sotie
 Of þilke vnwise fantasie,
 Wherof þat I was wont to pleigne,
 So þat of þilke fyri peine
 I was mad sobre and hol ynowh.

Venus behield me þan and lowh, 2870
 And axeþ, as it were in game,

[THE HEALING
OF LOVE.]

What loue was: and I for schame
 Ne wiste what I scholde ansuere;
 And natheles I gan to swere
 That be my troupe I knew him noght;
 So ferr it was out of mi þoght,
 Riht as it hadde neuere be.
 Mi goode Sone, þo quod sche,
 Now at þis time I lieue it wel,
 So goþ þe fortune of my whiel;
 fforþi mi conseil is þou leue.

2880

Ma dame, I seide, be þour leue,
 þe witen wel, and so wot I,
 That I am vnbehouely
 þour Court fro þis day forþ to serue:
 And for I may no þonk deserue,
 And also for I am refused,
 I preie þou to ben excused.
 And natheles as for þe laste,
 Whil þat my wittes wip me laste,
 Touchende mi confession
 I axe an absolucion
 Of Genius, er þat I go.

[THE ABSOLU-
TION.]

2890

The Prest anon was redy þo,
 And seide, Sone, as of þi schrifte
 Thou hast ful pardoun and forþifte;
 fforþet it þou, and so wol I.

Min holi fader, grant mercy,
 Quod I to him, and to þe queene
 I fell on knes vpon þe grene,
 And tok my leue forto wende.
 Bot sche, þat wolde make an ende,
 As þerto which I was most able,
 A Peire of Bedes blak as Sable

Amans.

2900

[LEAVE-TAKING
OF VENUS.]

Sche tok and heng my necke aboute ;
 Vpon þe gaudes al wipoute
 Was write of gold, Por reposer.
 Lo, þus sche seide, Iohn Gower,
 Now þou art ate laste cast,
 This haue I for þin ese cast, 2910
 That þou nomore of loue sieche.
 Bot my will is þat þou besieche
 And preie hierafter for þe pes,
 And þat þou make a plein reles
 To loue, which takþ litel hiede
 Of olde men vpon þe nede,
 Whan þat þe lustes ben aweie :
 fforþi to þee nys bot o weie,
 In which let reson be þi guide ;
 ffor he may sone himself misguide, 2920
 That seþ noght þe peril tofore.
 Mi Sone, be wel war þerfore,
 And kep þe sentence of my lore,
 And tarie þou mi Court nomore,
 Bot go þer vertu moral duelleþ,
 Wher ben þi bokes, as men telleþ,
 Whiche of long time þou hast write.
 ffor þis I do þee wel to wite,
 If þou þin hele wolt pourchace,
 Thou miht noght make suite and chace, 2930
 Wher þat þe game is noght pernable ;
 It were a þing vnresonable,
 A man to be so ouerseie.
 fforþi tak hiede of þat I seie ;
 ffor in þe lawe of my comune
 We be noght schape to comune,
 Thiself and I, neuere after þis.
 Now haue y seid al þat þer is

Of loue as for þi final ende :
 Adieu, for y mot fro þe wende. 2940
 And wip þat word al sodeinly,
 Enclosid in a sterred sky,
 Venus, which is the qweene of loue,
 Was take in to hire place aboue,
 More wist y nought wher sche becam.
 And þus my leue of hire y nam,
 And forþ wip al þe same tide
 Hire prest, which wolde nought abide,
 Or be me lief or be me loþ,
 Out of my sighte forþ he goþ, 2950
 And y was left wip ouden helpe.
 So wiste I nought wher of to zelpe,
 Bot only þat y hadde lore
 My time, and was sori þer fore.
 And þus bewhapid in my þought.
 Whan al was turnyd in to nought,
 I stod amasid for a while,
 And in my self y gan to smyle
 Thenkende vppon þe bedis blake,
 And how þey weren me betake, 2960
 ffor þat y schulde bidde and preie.
 And whanne y sigh non opre weie,
 Bot only þat y was refusid,
 Vnto þe lif which y hadde vsid
 I þoughte neuere torne azein :
 And in þis wise, soþ to seyn,
 Homward a softe pas y wente,
 Wher þat wip al myn hol entente
 Vppon þe point þat y am schryue
 I þenke bidde whil y liue. 2970

2940-2970 written over erasure F

2946 here F

2970 lieue F

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NOTES

In references '*Prol.*' means the Prologue of the *Confessio Amantis*, and Roman numbers i, ii, iii, &c., refer to the successive books of this poem.

LIB. I.

Latin Verses. The principal difference in spelling between Medieval and Classical Latin is the fact that the original diphthongs *æ* and *æ* are represented by *e*, as here in 'nature,' 'egra.'

l. 1. *Naturatus amor.* This is the love spoken of by Chaucer (after Boethius) in the *Knights Tale*, 2139 ff.,

'For with that faire cheyne of love he bond
The fyr, the eyr, the water and the lond
In certeyn boundes, that they may not flee.'

It is the principle of harmony and order as opposed to discord and chaos.

l. 5. *Sunt in agone pares*: cp. below ll. 42 ff. of the English text, where the poet represents Love as a capricious power, to which are really due those changes which we attribute to fortune. Hence it is made responsible here for the Peasants' rising and similar disturbances, acting in the human race as a source of unbridled impulses and desires.

ll. 7, 8. This description of love by paradoxical combination of opposites 'egra salus,' 'vexata quies,' 'bellica pax,' &c., was a commonplace of the poetry of the thirteenth and fourteenth centuries: cp. *Rom. de la Rose*, 4320 ff.,

'Amors ce est pais haïneuse,
Amors est haïne amoreuse,' &c.

So in the lines 'Est amor in glosa pax bellica, lis pietosa,' &c., which follows Gower's balades on Marriage.

1 ff. After a Prologue, in which the author sets forth the evils of the existing state of society, tracing them for the most part to lack of love between man and man, the author now deliberately renounces the task of setting right the world, an undertaking which he has not shrunk from in former years, but recognizes now as too great for his powers. He proposes to change the style of his writings and treat now of something

which all can understand, namely of that emotion of love which has been implanted by Nature both in man and beast, and which no one is able to keep within rule or measure. The former works to which he refers are the French *Speculum Hominis* (or *Speculum Meditantis*) and the Latin *Vox Clamantis*, in both of which he deals with the whole state of human society and the problems of good and evil.

3. *in balance*, 'in a doubtful and perilous state': cp. iii. 2504 ff.,

'Bot if þei wolde in oþer wise
Be werre haue broght in þe creance,
It hadde ȝit stonde in balance.'

10. *of þing is*, i.e. 'of thing which is': cp. ii. 1393, 'Wiþinne a Schip was stiereles'; iii. 219, 'And siþ þe child was late bore'; v. 298, 'Vnto a flod was faste by.'

16. *sene*: a quite usual form of the past participle of this verb (beside 'sen,' *Prol.* 342, 'Bot ofte is sen þat,' &c.): cp. *Prol.* 789, 'And þat was on þe Lombardz sene' (rhyming with 'betwene'). It is hardly correct to say that it is an adjective form, though it may have arisen from confusion with an adjective. Gower uses also 'seie,' ii. 967, and 'sein,' i. 2883, &c., as past participles of the verb 'se.'

19. *That*, 'So that.'

21. *natheles*: this seems to mean here 'moreover,' rather than 'nevertheless': cp. vii. 3877.

37. 'Wheresoever it pleases him to set himself,' 'him' serving a double function.

50. *went*: present tense, 'goes.'

54. Referring to the man who loses his reward, 'So that he is like one playing at dice.' So in the succeeding lines, 'He not,' &c., the pronoun refers to the lover.

57. *Wher*, i.e. 'Whether.'

62. *I am miseluen*, &c. Note however that the author guards himself in the margin with 'quasi in persona aliorum, quos amor alligat, fingens se . . . esse Amantem.'

65. 'As regards this matter': cp. p. 107 and 2137, 'As forto speke of time now.'

77. *schall*: an exceptional form of the plural, but the best MSS. are in agreement. Elsewhere Gower has 'schul(l),' 'schulle(n),' or 'schol.'

79 ff. 'That every man take example with regard to the wisdom that is delivered to him, and that he knows by good teaching, to proclaim it to the world.'

88. *unsely iolif wo*: 'iolif' means 'amorous,' 'wanton': cp. vi. 1052. In *Balades*, xiii. 24, Gower speaks of love as 'le iolif mal sanz cure.'

Latin Verses, l. 5. 'The errors of the leader give warning to him who coming behind approaches the perils that have been experienced.'

1. 7. The order of words is involved: 'casus, quibus Venus me amantem laqueavit.'

98. *This enderday*, i.e. 'A few days ago': cp. v. 7400, 'This enderday, as I gan fare.' See the *New Engl. Dict.*, where it is referred to the Old Norse adverb, 'endr,' 'formerly.' We have also the phrases 'this ender night' and 'this ender (or endris) yere.'

The construction is broken off and the sentence resumed in a new form afterwards.

107. 'As regards any success': cp. l. 65.

115. *al myn one*. The phrase was perhaps originally 'al me one,' like 'al him one,' i. 3144, i.e. 'alone by myself' (or 'for myself'). So we have 'him alone' (and even 'al him alone,') and 'hir alone,' whence the Northern English 'her lane,' 'her' being taken as a possessive, and so also 'my lane,' &c. The word 'one' as an adjective in the sense of 'alone' is regularly dissyllabic, and in Chaucer, *Leg. of Good Women*, 2378 (for example), we must read 'alone' rhyming with 'mone', not 'aloon' with 'moon': cp. *Conf. Am.* i. 3143 f.

147. *list*: preterite, for 'liste,' so 'cast,' l. 152. The omission of final 'e' in these cases is found fairly often in our text before vowels or mute 'h,' but hardly before a consonant: one instance to the contrary is v. 7137, 'Bot I wold stele, if þat I mihte.'

151. *forto tellen hiere*, 'as I may say': cp. l. 65. Such redundancies are not uncommon.

160. *scheo*: elsewhere in Gower regularly 'sche.'

168. *þyne*, plural.

184. *Sey forþ*, 'Go on speaking': cp. i. 2668, 'Now axeþ forþ.'

187. *Be so*, 'if so be that,' equivalent to 'if.'

189. *In aunter if*, 'on the chance that': cp. ii. 480,

'In aunter if wiþ eny wile

Thei mihte hire innocence enchaunte.'

194. *on and on*, 'one thing at a time,' 'one thing after another': cp. l. 245 and vi. 1315, 'He worcheþ on and on be rowe.'

196. The idea of 'Genius' is perhaps taken from the *Rom. de la Rose*, where Genius is the priest of Nature, 'qui célébroit en sa chapelle,' and she confesses to him, 16487 ff. (ed. Méon). Genius had been introduced as the priest of Venus also in Gower's Latin poem, the *Vox Clamantis* (iv. 587 ff.), and he is there made the confessor for ill-regulated convents. A marginal note by the author in that passage seems to imply that he borrowed the idea from some Latin poet. In any case the connexion with Venus has to do with the Roman idea of Genius as a god who presides over the begetting of children.

205. *Benedicite*: the regular beginning of a confessor's address to his penitent: so in Shakespeare, *Romeo and Juliet*, ii. 3. 31.

213. Cp. *Rom. de la Rose*, 16927 f. (of Nature confessing to Genius),

‘ Qui dit par grant dévocioun
En plorant sa confession.’

225. *my schrifte oppose*, ‘question me as to my confession’: compare the use of ‘opponere’ in the margin here and below, ll. 298, 708, &c.

232. *tome*. This is Gower’s form of combination when the accent is to be thrown on the preposition. We have also ‘byme,’ ii. 2016, &c.; ‘tome,’ l. 294, &c.; ‘untome,’ iii. 99; ‘tope,’ iv. 1875. In such cases, as is seen below, l. 294, the final syllable is weak and subject to elision.

243. *þat*, to be taken with ‘whos,’ as in ‘who þat,’ ‘what þat,’ ‘if þat,’ ‘how þat,’ &c.

247. *þou myht*, ‘thou mayest.’ This (or ‘miht’) is the regular form of the second person singular of ‘may’ in Gower. The infinitive is ‘mowe.’

248. Cp. l. 452 and ii. 283, ‘To hindre wiþ an opre wyht.’

271. *nowþer text ne glose*, ‘neither the text of them nor the comment’: cp. Chaucer, *Legend of Good Women*, 328 f.,

‘ For in plein text, withouten nede of glose,
Thou hast translated the Romance of the Rose.’

279. *remene*, ‘bring back,’ ‘apply,’ from French ‘remener’ (pres. ind. ‘remeine’).

283. *It nedep noght*, ‘there is no need,’ cp. i. 714, ii. 1897.

To make it queinte, ‘to be artful’ (or ‘cunning’). The same meaning is to be attached to the phrase in v. 4623,

‘ That þou canst maken it so queinte,
Thi slyhe wordes forto peinte.’

On the other hand in some passages the expression means ‘to be gentle,’ (or ‘courteous’) e. g. iv. 2314, and viii. 2687. The adjective ‘queinte’ has a variety of meanings, among them ‘artful,’ ‘cunning,’ ‘courteous.’ For the form of the phrase here cp. Chaucer, *Troilus*, v. 101, ‘make it tough.’

300. *as to*, ‘as regards’: cp. i. 713, 723. So, commonly, ‘as of’ in the same sense, e. g. l. 557.

301. *alle þing*, ‘everything’: ‘alle’ is the regular form before a substantive without the article, as ‘alle wise,’ i. 747, ‘alle trowþe,’ i. 925, ‘alle sikernesse,’ i. 1190, ‘alle haste,’ ii. 624, but it is sometimes written ‘al’ where there would be elision, as ‘al honour,’ i. 879, ‘al Envie,’ ii. 168.

308. *whom þat*, cp. l. 243.

314 f. ‘Except that their heart is full of suspicion in their desire to hinder the success of another.’

320. The punctuation follows that of the manuscript. It would be preferable for the sense to read ‘To loue and dop ful gret meschief,’

meaning 'And doth great harm to love,' this position of the conjunction being very common with Gower: cp. l. 433.

326. *alper werst*: so 'alper best,' i. 1921, 'alpermost,' i. 3102, 'alperworst,' vi. 238: 'alper' is regularly used by Gower, but 'aller,' 'alder,' usually by Chaucer, in this genitive plural form.

331 f. Rhymes like this are allowable if the words are really different, or even if used merely in a different sense: cp. 441 f., 473 f.

333 ff. This story is from Ovid, *Metam.* iii. 138 ff.

341. *caste his chiere*, 'set his face.'

346. 'Where it seemed to him best to find,' i. e. 'Where he thought he would best find.'

350. *as he cam ride*. This is the regular Old English use of the infinitive after verbs of motion, replaced in the fifteenth century by the present participle: cp. iv. 1307.

367. *hire*, a dissyllable in the verse, being rather emphatic, so also i. 872, 1667. On the other hand it is often slurred, as i. 884, 'and þei hire bidden forto slepe,' 1673, 'In place wher as he hire leste.'

369. *as sche which*: a common form in Gower; cp. *Prol.* 186, 'As he which is king souereign,' 1020, 'as he þat wolde feihte,' so i. 695, 925, 2170; cp. *Mirour*, 27942, 'Comme cil q'est tout puissant,' 'being all-powerful.'

383. *who þat hiede toke*, &c., 'if a man gave heed to the matter, he would see,' &c., 'toke' being subjunctive: cp. *Prol.* 460, 'Who þat here wordes vnderstode,' and so also ii. 88, iii. 971, &c. On the other hand we have the verb sometimes indicative, as *Prol.* 13, 'who þat al of wisdom writ,' i. 481, &c. Similar expressions are used in Gower's French, e. g. *Mirour de l'Omme*, 9055, 'qui bien garde en son purpens,' 16541, 'qui bien se cure.'

389 ff. From Ovid, *Metam.* iv. 772 ff., but not from that source alone, for Gower adds details, e. g. the names of Medusa's sisters, which are not to be found there. The names which he gives them are meant for Stheno and Euryale. The confusion between the Gorgons and the Graeae which we find here, ll. 405 ff., is also to be found in Boccaccio, *De Genealogia Deorum*, x. 10, with which Gower may have been acquainted.

397 ff. *þat on . . . That oþer*, 'the one . . . the other': cp. *Prol.* 649, 'Bot if þat on þat oþer waste.' So Chaucer, *Squieres Tale*, 495 f.,

'And euer whyl that oon hir sorwe tolde,
That other weep,'

where the gender is feminine as here.

413. *What man*, 'whatever man': so 'what womman,' i. 1610; also 'what man þat,' &c., e. g. *Prol.* 68, 399.

414. *als faste*: cp. l. 474, ii. 1267, also 'als so faste,' i. 1041, ii. 132, 'als blyue,' iv. 1854, 'als so bliue,' vi. 1430.

417. *of þat*, 'because,' cp. i. 3279, ii. 3287, &c.

419. *Perseus*: such names as this have the termination regularly dissyllabic in Gower and Chaucer; so 'Theseus,' 'Peleus,' 'Tereus,' &c.

422. *Mercurie*, metrically equivalent to 'Mercure,' so 'To studie vpon', *Prol.* 323, 'To serue Accidie in his office,' iv. 539, 'Hap 3it Perjurie of his acord,' v. 3225, &c.

Mercury's sword is mentioned neither by Ovid nor Boccaccio.

433. For the position of the conjunction cp. *Prol.* 155, 521, 756, 759, 1014, i. 444, 854, 3281, iii. 1394, 1631, &c. This is one of the characteristics of Gower's style and appears also frequently in his French, e.g. *Mirour*, 415, 'Depar le deable et luy pria.'

452. *To tarie wiþ*, 'with which to vex': cp. i. 248, 2172, ii. 283, &c.

463 ff. The legend is founded upon Psalm lviii. 4 f. (*Vulg.* lvii. 5 f.) 'Furor illis secundum similitudinem serpentis; sicut aspidis surdae et obturantis aures suas, quae non exaudiet vocem incantantium,' &c. (Hence the genitive form 'Aspidis' in our author's text, though he has 'aspis' in the margin). The moral application is connected with the Gospel precept, 'Be ye wise as serpents,' to which reference is made in the *Mirour*, 15253 ff. The serpent's method of stopping his ears was perhaps first suggested by Augustine, who is followed by Isidore; but there is nothing in these authorities about the carbuncle.

474. *als faste*: cp. l. 414.

481. *who þat recorderþ*: see note on l. 383.

483. The 'tale of Troie' which is followed here is the *Historia Troiana* of Guido delle Colonne ('de Columpnis,' Chaucer, *Hous of Fame*, iii. 379), Gower's usual authority for the stories connected with the Trojan war, including the tale of Jason and Medea.

492 ff. For the form of sentence cp. 1981 ff. This accumulation of clauses with 'so' and 'such' is observable also in our author's French style, and the use of relatives like 'wherof' (l. 503), 'which,' &c., in correspondence with these words, is like that of 'Dont,' 'Par quoy,' &c., in the French: e.g. *Mirour*, 219 ff.,

'Et tant luy fist plesant desport,
Dont il fuist tant enamouré
Que sur sa fille,' &c.

518. *tofor þe hond*, 'beforehand': so in French 'devant la mein,' *Mir.* 8370, 'apres la mein,' 5436.

527. According to Guido, 'plus quam mille ex eis interfecimus.'

532. *hiere*, subjunctive: cp. ii. 252,

'Me reccheþ noght who ouerþrowe.'

557. *as of*: cp. *Prol.* 492, i. 1969, and note on l. 300.

570. 'Thy senses have gone far astray': cp. i. 924, 'This lady wit was al to seche,' ii. 44, &c.

574. *opre þing*: probably plural, but the usual plural form is 'þinges' or 'þinge,' e.g. *Prol.* 255, i. 1265, ii. 255, v. 3885, &c.

Latin Verses. l. 1. *Aquilaque Leone*: for 'Aquila que Leone,' the conjunction 'que' being frequently used by Gower in this manner, e. g. 'Teque tuum regnum' ('Thee and thy kingdom'), 'paxque potestas' ('peace and power').

l. 4. *Clamat*, 'claims.'

l. 8. *sub latitante*, 'lurking underneath,' 'sub' being an adverb.

577. *applied*, 'assigned': cp. iv. 2607,

'To whom þis art is most applied.'

v. 913,

'And ȝit a Sterre vpon þe Sky

He haþ vnto his name applied.'

588. *what ȝe mene*. Note that throughout the shrift, the Confessor addresses the Lover in the second person singular, and the Lover replies with the second person plural.

595. *feigneþ conscience*: 'makes pretence as to his state of mind' ('As þogh it were al innocence'): cp. iii. 1504, 'Mi conscience I woll noght hyde.'

608. *These ordres*, i. e. 'The orders' (of religion): so 'þese clerkes,' *Prol.* 900.

620. *blesseþ*, 'crosses himself': cp. v. 5022.

626. *It scheweþ*, 'It appears': cp. *Prol.* 834,

'Wherof þe soþe schewe may,
At Rome ferst if we beginne.'

636. *deuolte apparantie*: the words are French, and the French feminine inflexion is used for the adjective: cp. 'seinte apparantie,' *Mirour*, 1124. On the other hand 'deuoute' in l. 669 seems to be a plural form.

637. *set*, present tense: so ll. 650, 707, cp. 'cast,' 663, 'halt,' 686, 'put,' 690.

648. *þese opre seculers*, 'the men of the world also.'

650. 'He makes no reckoning in his account': cp. i. 2241.

680. *fforþ wiþ*, 'together with': cp. *Prol.* 680, 'fforþ wiþ his Sone Cambises,' i. 2169, 'fforþ wiþ here children,' ii. 3474, 'forþ wiþall.'

695. *As he which*, &c., that is simply, 'feigning to be sick': so iv. 1833, 'As he which feigneþ to be wod.' For the expression 'as he which,' 'as sche which,' cp. note on l. 369.

698. 'And makes many a pretence': cp. iv. 1180.

699. *belieue*, substantive.

709. *Entamed*, 'wounded': used in a similar moral sense in *Mirour*, 25161, 'Car Covoitise les entame.'

713. *As forto feigne*, 'as regards feigning': see note on l. 300.

718 ff. For this form of sentence, 'So lowe cowþe I neuere bowe, . . .

That me ne leste betre loute,' which is a favourite one with our author in all his three languages, cp. i. 1319 ff.,

'For þer was neuere rooted tre,
'That stod so faste in his degre,
That I ne stonde more faste
Upon hire loue.'

So, for example, *Mirour*, 18589 ff.,

'Unques le corps de sainte Heleine
Serchant la croix tant ne se peine,
Qe nous ovesque nostre Court
Assetz n'y mettons plus du peine,' &c.

Vox Clamantis, i. 263 ff.,

'In Colchos tauri, quos vicit dextra Iasonis,
Non ita sulphureis ignibus ora fremunt,
Quin magis igne boues isti,' &c.

Cp. *Balades*, vii. 23, xviii. 8, xxx. 10, *Vox Clamantis*, i. 355, 449, 499, &c.

722. *schal me neuere asterte*, 'shall neuer happen to me': cp. i. 1934,

'Bot þat ne schal me noght asterte,
To wene forto be worþi
To louen, bot in hir mercy.'

Also absolutely, v. 707, 'Thogh such an happ of loue asterte.'

732. *in þoure grace*, 'at your mercy.'

733. 'For I shall not allege this in my defence, that,' &c.

1886. *til it ouerþrowe*, 'till it fall into calamity,' 'ouerþrowe' being intransitive, as in l. 1962.

1888. *Hadde I wist*, i. e. repentance for error: cp. ii. 473,

'And þus fulofte hirsself sche skiereþ,
And is al war of hadde I wist.'

1890. *alle*: cp. l. 1903, and see note on l. 301.

1895. *And is*, i. e. 'And he is,' the pronoun being frequently omitted: cp. *Prol.* 676, 'And hield him stille,' i. 2083, &c.

1911. *vpon þe cause of loue*, 'in the case of love': cp. i. 2261.

1917 f. A proverbial expression: cp. Lydgate, *Secres of the Philosphres*, 459, 'Yit wer me loth ovir myn hed to hewe.'

1921. *alþer best*: see note on l. 326.

1934 f. See note on l. 722.

1938. *That I scholde*: quoting the terms of the charge made against him. We may compare the use of 'sollte' in modern German.

1942. Though the Lover addresses the Confessor regularly in the

second person plural, cp. note on l. 588, yet the forms of the imperative used are often singular. We had 'axeþ' in l. 1875, but 'lest' here and '3if' in l. 1972. This interchange of singular and plural in the imperative is common also in other cases, e. g. v. 2333 ff., viii. 1509 f.

1963. *be me*, 'in regard to me.'

1967. *unbende*, 'I unbent'; so 'sende,' l. 2003.

1975. *were*: subjunctive, because dependent on a conditional clause.

1980 ff. The example of Capaneus is probably from Statius. The medieval romances do not represent Capaneus as slain by a lightning stroke. The impious speech here alluded to, 'Primus in orbe deos fecit timor!' is in Statius, *Theb.* iii. 661, and the death of Capaneus is narrated later, *Theb.* x. 827 ff.

1986. *it was an ydel speche*, i. e. the invocation of the gods in prayer.

1991. *Til ate laste*, &c. This really introduces a consecutive clause after 'such': so 'Wherof' in l. 2019. The sentence is rather rambling. 'He held this opinion so presumptuously, that at last, when this knight was in arms and about to assail the city of Thebes, God himself took up the battle against his pride.'

2007. *it proeueþ*, 'it appears': cp. *Prol.* 926,

'So may it proeuen wel be þis,
A mannes Senne is forto hate.'

2021 ff. This story was probably taken by Gower from the *Vita Barlaam et Josaphat*, cap. vi. The incidents are the same, but amplified with details by Gower, who has also invented the king's title. The story is found in several collections, including the *Gesta Romanorum*.

2030. *ride amaied*, cp. v. 145, 'This Prest was drunke and goþ astraied'; vii. 2660, 'þei wente aboute astraied'; so also Chaucer, *Cant. Tales*, C 406, 'Though that her soules goon a blakeberyed,' D 354, 'goon a-caterwawed,' *Piers Plowman*, C. ix. 138, 'folk that gon a-begged.' See Skeat's notes on these passages. Whatever may have been the origin of these forms, it is evident that Chaucer and Gower took them for past participles. For the practice of going out Maying cp. Chaucer, *Knights Tale*, 189, 639 ff., with Skeat's notes.

2047. For this negative, cp. i. 2388 ff.

2065. *And humbled him*, 'And to have humbled himself.'

2073. *and was þe same*: cp. i. 629.

2078. This line, which would more naturally follow the next, is thrown in here parenthetically.

2083. *And fellen*: cp. i. 1895.

2093. *ne was redi*: see note on l. 718. The adjective here supplies the same sense as a comparative.

2099. *Him deigneþ*, cp. iv, 3564: but also personal, e. g. vi. 293, 1002.

2131. *þerof serueþ*, *That whan*, &c., 'Does service with it in such a manner, that.'

2160. *apointed*, 'determined': cp. ii. 3204.

2169. *fforþ wiþ*, cp. l. 680.

2170. See note on l. 369.

2172. See note on l. 452.

2176. *sihe*: the mixture of past with present tenses is common in Gower.

2236. *obeie*, 'do obeisance to': cp. v. 1539,

'And þei þat þanne wolden plese
The fader, scholden it obeie.'

2241. *for lacompte*, cp. i. 650.

2275. ff. The tale of Narcissus is doubtless from Ovid, *Met.* iii. 402 ff., but the account of his death is different from that which we find there. Ovid relates that he pined away gradually, and that his body was not found, but in place of it a flower.

2278. Cp. ii. 55.

2316 f. Cp. Boccaccio, *Genealogia Deorum*, vii. 59, 'existimans fontis Nympham esse.' By the margin we find that the nymph here meant is Echo, who is represented by Ovid as having wasted away for love of Narcissus and as giving an answer to his cries.

2317. *as þo was faie*, 'as then was endued with magic power,' 'faie' being an adjective, as in ii. 1019, iv. 1321, v. 3769.

2333. *euere among*: cp. ii. 1079, 'and euere among Sche wepte,' iii. 1459, 'Hire yhe alwei among sche caste Vpon hir loue.'

2343-2358. This pretty passage is a late addition to the poem, appearing in the author's third edition.

2355 ff. This application of the story, founded on the fact that the narcissus blooms in early spring, seems to be due to our author. Similar additions are found elsewhere, e. g. ii. 196, iii. 1717.

2377. *a place*: equivalent to 'aplace,' which we find in i. 1888, i. e. 'on place,' 'into place': cp. 'a ferr,' l. 2335, 'a game,' viii. 2319.

2379. *of tyme now*: cp. iv. 1358.

2398. *scholde haue*: as a rule elision of weak -e takes place before 'haue,' e. g. *Prol.* 61, 'Thogh I seknesse haue vpon honde,' but i. 2542, 'Of such werk as it scholde haue,' where the word 'haue' is made emphatic by standing in rhyme. On the other hand the preterite 'hadde' and the participle 'had' regularly have 'h' sounded, as i. 2465. Perhaps here the true reading is 'scholde haue al his wille,' which is given by most of the MSS.

3067 ff. The tale of the Three Questions is one of which the origin does not seem to have been traced, notwithstanding the details of name and place which are given at the end, as, for example, that the king was

of Spain and called Alphonso, that the knight's name was Pedro, and his daughter's Petronilla. A reference to the second and third questions occurs in the *Mirour de l'Omme*, 12601 ff.

Latin Verses, 5 f. With these lines cp. 3407 ff.

3075. *it myhte bere*, 'could endure,' i.e. 'was able.'

3104. 'While at the same time least is expended upon it.'

3108. *taxep*, 'appoints': cp. ii. 334, 'And þus to hem his grace he taxep.'

3115. *he schal be ded*, 'he shall be slain': so l. 3185, and iv. 1959, 'Thurgh lust of armes weren dede.'

3153. *herd þou seid*: so v. 1623, 7609, 'herd me told.' This form of expression for 'herd þou seie,' &c., may have sprung from such a use of the participle as we have in v. 3376, 'Sche hadde herd spoke of his name': cp. the use of participle for infinitive with 'do' in ii. 1799, 'He haþ do slain,' and so Chaucer, *Knichtes Tale*, 1055, 'Hath Theseus doon wrought.'

3215. *in certein*: cp. ii. 1738, 'And þoghte in certein þat he wolde Vengeance take,' &c.

3279. *Of þat*, 'because': cp. i. 417, 3401; so also *Prol.* 333, i. 1128, 2566, ii. 70, &c.

3281. Cp. ll. 3305, 3330, and note on l. 433.

3291. 'Thus with all respect to you.'

3297. *telle*, 'name': cp. iii. 450, 'I telle him schent.'

3343. *What . . . þat*: cp. *Prol.* 68, 'What wysman þat,' 997, 'what þing þat.'

3347. *god mot*, 'may God,' expressing a wish. This form is used as an optative, but also 'mote,' as i. 2878, 'Vpon þi fomen alle, Sire king, þi sweuene mote falle.' Usually either dependent, as 'God grante I mote,' or with inverted order, as 'mot I.'

3357. *sesed*, a legal term, 'put into his possession.'

3366 f. *lete*, *That I ne scholde be*: cp. iv. 454, 'He swor it scholde noght be lete . . . That it ne scholde be forlore.' So also v. 4465, 'I wol noght lete . . . That I ne schal hire ȝiue and lene.' The word 'lete' (from 'lætan') is used in the sense of 'omit,' and as a rule it is followed by a negative. The same construction occurs with the past participle 'let,' meaning 'hindered,' (from 'lettan'), in ii. 128, and the sense is nearly the same. So also after 'forbere,' ii. 159 f., cp. iv. 1135, 1155, &c.

3381. *asterte*, 'escape (the influence of).'

3398. *scene*, a variation of 'sene.' So in Gower's French, *Mirour*, 16637, we have 'scilence,' and below, l. 3417, 'redresced.'

3416. *stond*, for 'stonde,' subjunctive.

3442 f. The hellish nature of Envy consists in the fact that it wrongs both itself and others without cause, that is, without having any further

object to gain. It rejoices in evil for the sake of the evil itself, and not for any advantage to be won from it.

LIB. II.

Latin Verses. l. 4. *de puro . . . velle*, of mere good-will: the infinitive is used as a substantive after the preposition, as in the phrase, 'produxit ad esse,' 'brought into existence.'

11. *if it be so*, equivalent to 'is it so,' from the form, 'I ask if it be so.'

20. *Ethna*: cp. *Mirour de l'Omme*, 3805 ff.,

'Ly mons Ethna, quele art toutdiz,
Nulle autre chose du pais
Forsque soy mesmes poet ardoir;
Ensi q' Envie tient ou pis
En sentira deinz soy le pis.'

(The last two lines mean, 'Thus whosoever has Envy in his breast will feel the worst evil of it within himself.') The idea is that Envy, like Mount Etna, burns within itself continually, but is never consumed: cp. Ovid, *Metam.* xiii. 867 (in the tale which follows below of Acis and Galatea),

'Uror enim, laesusque exaestuat acrius ignis,
Cumque suis videor translatam viribus Aetnam
Pectore ferre meo.'

25. Gower perhaps formed the word 'forstormed' on the analogy of 'fordo,' 'fordriue,' 'forblowe,' &c., this prefix conveying the idea of being overpowered or driven with violence.

32. *who þat lese*, &c. In i. 3287 we have 'who þat' used with indicative, so also *Prol.* 13, 550, i. 481, &c. The subjunctive makes the phrase more indefinite: so *Prol.* 460, i. 383, ii. 88, &c.

44. See note on i. 570.

55. *in al þis world to seche*, 'if one seeks throughout the world': cp. i. 2278.

83. *Write in Ciuile*. 'Ciuile' is certainly the Civil Law, for so we find it in *Mirour*, 15217, 16092, &c., and also personified in *Piers Plowman*. It seems that the 'Lex Furia Caninia,' which restricted the power of owners of slaves to manumit them by will, and which is called in the Institutions of Justinian 'rather invidious' ('quodammodo invidam'), was taken by medieval commentators as a stock example of dog-in-the-manger policy, and some supposed it to have been called 'Canina' (or 'Caninia') for this reason. So in Bromyard's *Summa Predicantium*, under the head of 'Invidia.' Hence apparently the idea that this fable comes out of the Civil Law. It was probably found in some commentary on this passage of the Institutions (i. 7).

88. *who þat it vnderstode*: cp. note on i. 383.

91. *anaile*, 'help': cp. ii. 265, so also v. 229, 'How þat he mihte his cause anaile.'

97. *twelue*, an indefinite number adopted for the rhyme; so *Prol.* 158.

104 ff. This story is from Ovid, *Metam.* xiii. 750 ff., where it is told at greater length. The circumstances, however, of Polyphemus running round Etna and roaring with rage and jealousy before he killed Acis are added by Gower, possibly from a misunderstanding of l. 872.

115. See note on i. 107.

117. *upon alle*, 'on all occasions.'

160. See note on i. 3366 f.

196 f. For this addition by our author cp. i. 2355 ff.

218. *axep forþ*: cp. i. 184.

2501 ff. The source of this story does not seem to have been traced.

2537. The reading 'As þei þat' is given only by two MSS., but it must be right. For the form of expression cp. *Prol.* 186, 1020, i. 369, ii. 3327, &c.

2550. *which þat him beclipte*: referring apparently to the Caliph of Egypt, 'who pressed hard upon his borders.'

2558. *Kaire*. It is evident that our author conceives this as the capital not of Egypt but of Persia: cp. 2648.

2569. 'Remains with the Soldan.'

2578. *hair*. This form is used in rhyme here and iv. 1252: elsewhere 'heir,' e.g. i. 1429.

2616. *geþ*, used for the rhyme, but it is the originally correct form from O. E. *gæþ*.

2621. *assemblen*, 'engage in battle': cp. iv. 1953, 'Assemblen wip here enemys.'

2630. *what grace*, 'what fortune.'

2642 f. 'How that it was a token that she should be his wife upon her oath.'

2670. The same line occurs also i. 2106, ii. 895.

2675. *upon þilke while*, 'in old time.'

2680. *tome*, 'leisure,' 'opportunity,' from the adjective 'tom,' empty.

2708. *consailed*, 'advised by his council.'

2722. *come*, pret. plural, is a good rhyme to 'Rome,' but the infinitive, past participle and pres. indic. 'come,' rhyme only with their own compounds and with 'some,' 'nome' (participle): cp. note on ii. 3260.

2739. *And seide*: for omission of pronoun subject cp. i. 1895.

2753. *Wherof þei mihten*, 'In order that they might.'

2778. Absolute construction, 'it being thus fully agreed.'

3173. According to the usually accepted moral scheme there were seven virtues corresponding to the seven deadly vices. This is fully set

forth in our author's *Mirour de l'Homme*. Answering to Pride, Envy, Wrath, Sloth, Avarice, Gluttony, and Lechery, are Humility, Charity, Patience, Prowess, Liberality, Temperance, and Chastity.

3187 ff. The Latin books referred to are the current lives of Saint Silvester, the substance of which is reproduced in the *Legenda Aurea*. Gower tells the story in better style than we have it there, with amplifications of his own, especially as regards the reflections of Constantine, 3243 ff., and the preaching of Silvester to the Emperor, 3383 ff. There are some variations in detail from the current account, which may or may not point to a special source. For example, in the *Life of Silvester* we are told that the Emperor met the lamenting mothers as he was riding up to the Capitol to take his bath of blood, and the mountain where Silvester lay in hiding is usually Soracte (or Saraptis), not Celion.

3210. *of Accidence*. 'Accidentia' in its medical sense is explained as 'affectus praeter naturam': cp. v. 763, 'and ofte of Accidence . . . Thei ben corrupt be sondri weie.'

3241. *as who seip*, 'so to speak,' a qualification of the succeeding metaphor: cp. ii. 696, 'Stod þanne, as who seip, ded for feere.'

3243 ff. These reflections, continued to l. 3300, are an expanded and improved form of the rather tasteless string of maxims given in the legend, the most pointed of which is that with which our author concludes, 'Omnium se esse dominum comprobat, qui servum se monstraverit pietatis.'

3260. *his oghne wone*, 'according to his own habits,' like 'his oghne hondes,' i. 1427, 'his oghne mouþ,' v. 5455, for 'with his own hands,' &c. The only admissible rhyme to 'sone' (=son) is 'wone,' i.e. this substantive or the corresponding verb (O. E. sunu, wunian).

3308. *hem*, 'themselves.'

3338. The punctuation is that of the Fairfax MS.

3364. *The nedep of*. The more usual form is what we have, for example, in i. 2446, 'Thus nedep me no repentance,' iii. 1311, 'Non oþer good of þee me nedep.' Also impersonal and followed by 'to,' as i. 283.

3434. For the position of 'and' here and in l. 3443, cp. i. 433.

3448. *felle*, a Kentish form (from O. E. fyllan), used here for the rhyme: cp. 'senne,' 'kesse,' 'dede,' 'hell,' &c. For the combination 'let do,' cp. ii. 1286, 'And let a fyr do make þo,' and below l. 3468.

3474. *forþ wiþall*, 'moreover,' 'together with the rest': cp. ii. 791, and note on i. 680.

3477. *dede make*, 'caused to be made': 'dede' is Kentish for 'dyde.'

3482 ff. Gower had strong views about the temporal power of the popes and the evil done by the (alleged) donation of Constantine. Cp. *Mirour*, 18637, *Vox Clamantis*, iii. 283 ff.

3507. *vertu souereine*: a clear case of the French feminine inflexion, so in 'veine gloire,' i. 2677 ff.

3513. 'And as for that in which I have done wrong before this.'

3517. *betwen ous tweie*, i.e. 'together'; cp. ii. 653, 'Betwen hem two whan þat þei were.'

LIB. III.

1331 ff. The story of Pyramus and Thisbe is taken from Ovid, *Metam.* iv. 55-166. Chaucer has taken it from the same source in the *Legend of Good Women*. When we compare the results, we find that Chaucer has followed his authority much more closely than Gower, who gives a paraphrase in his own language rather than a close translation, and varies the details in several instances. He says, for example, that the lovers themselves made the hole in the wall through which they conversed; he omits Ninus' tomb; he says that Thisbe hid in a bush, not a cave, and that then the lion slew and devoured a beast before drinking at the spring; he represents that Pyramus was slain at once instead of living till Thisbe came; he invents a speech for Thisbe; and he omits, as Chaucer does also, the mulberry-tree and its transformation. Gower, in short, writes from a general recollection of the story, while Chaucer has his Ovid before him and endeavours to translate closely.

Gower's rendering of the story is simple and pathetic, and he has even some points of superiority to Chaucer, as 1386 f., the passage of Thisbe through the town at night, 1411, her terror when concealed in the bush, and finally 1486 ff., where instead of deliberately resolving on death and inflicting it calmly, she is more naturally represented as overcome by a sudden impulse in the midst of her mourning and killing herself almost without consciousness of what she did.

1331. *telleþ*: cp. i. 400.

1341. There seems to be no difference in meaning between 'wow' and 'wall.'

1348. *as it scholde be*, 'as fate would have it': cp. iii. 1222, 'As þing which scholde so betyde,' and also below, ll. 1395, 1442.

1365. *Bot if þat*, equivalent to 'That . . . ne,' as in l. 1352: 'It cannot fail that they find some way.'

1368. *howso þat it be awaited*, 'whatever watch may be kept.'

1394. *In haste and*: cp. ll. 1396, 1415, and note on i. 433.

1412. *which were*: subjunctive (because the case is purely imaginary).

1430. The punctuation is that of the MS.

1448. *ffor sche*, a reference to the 'folhaste' of the previous line. It was his haste that destroyed him; for if he had waited but a little, he would have seen her come.

1459. *alwei among*: a variant of 'euerè among,' 'from time to time.'

1466 f. 'If it be only by this mishap which has befallen my love and me together.' For the use of 'betwen' cp. note on ii. 3517.

1471. For this use of *bope*, equivalent to 'also,' cp. iv. 1874, 'And griue þee per chance bope.'

1484 f. 'And sought after her own death in weeping and kissing.'

1499. *Vpon þi þoght*, 'in thy thoughts': *in auenture*, 'at random.'

1524. *him stant of me no fere*: cp. ii. 2124, 'hem stant no doute To voide,' &c., v. 7244, 'Hem stod of al þe world no doute.'

1537. *Daunger*. This name represents in the allegorical love-poetry of the time those influences which are unfavourable to the lover's suit, and chiefly the feelings in the lady's own mind which tend towards prudence or prompt her to disdain. The personification in the *Rom. de la Rose* is well known. There Danger is the chief guardian of the rose-bush, and has for his helpers Malebouche, who spreads unfavourable reports of the lover, with Honte and Paour, who represent feelings in the mind of the supposed mistress: see *Rom. de la Rose*, 2837 ff., Chaucer, *Leg. of Good Women*, 160, and *Troilus*, ii. 1376,

'Though it be so
That kinde wolde hir don for to beginne
To han a maner rowthe upon my wo,
Seith Daunger, Nay, thou shalt me nevere winne.'

Cp. *Conf. Amantis*, v. 6613 ff., *Balades*, xii.

Elsewhere the word is used without personification for scornfulness or reluctance in love, as *Rom. de la Rose*, 1498,

'Du grant orguel et du danger
Que Narcisus li ot mené.'

So we have 'hire daunger,' 'Thi Daunger,' *Conf. Am.* iv. 2813, 3589, and in Gower's *Balades*, xxxvii. 20,

'Vostre danger tantost m'a deslaié.'

There is also the adjective 'dangerous' in the sense of 'coy,' 'reluctant,' e.g. Chaucer, *Cant. Tales*, D. 1090,

'Is every knight of his so dangerous?'

1560. *for no merci*, &c., 'however much I crave mercy.'

1569. 'I would not turn from my purpose for any fear of committing sin.'

1572. 'By staking all that I am worth.'

1593 ff. The construction of the sentence is interrupted, but the sense is clear: 'For if I, who have given all my will and wit to her service, should in reward thereof be suffered to die, it were pity.'

1623 ff. Note the series of proverbial sayings which here follow (1623-1658) in favour of prudence and patience.

1630. *overthrewe*. The verb is intransitive, as often, e.g. i. 1886, and below, l. 1638.

1631. *The hors and*: see note on i. 433.

1666. *him oghte haue be*. The personal and impersonal constructions are both used: cp. i. 462, 2238, and ii. 2142, 'Him oghte be þe more war,' iii. 704, 'Him oghte among þe wommen alle . . . The name bere of Pacient.' So also by Chaucer, *Cant. Tales*, *Prol.* 660, G. 1340.

1685 ff. From Ovid, *Metam.* i. 453-567, but Gower cuts the story short.

1701. Ovid, *Metam.* i. 470,

'Quod facit auratum est et cuspidē fulget acuta.'

1704. The final syllable of 'Daphne' is weak and subject to elision, so also 'Progne,' v. 5574, &c.

1718 ff. The suggestion is Gower's own, as in other similar cases, e. g. i. 2355, ii. 196.

Berthelette, in describing Gower's tomb, says that he has a garland on his head, 'in token that he in his life-days flourished freshly in literature and science,' a remark which is quite in the style of his author.

1727 f. Cp. above, 1677 f.

1733. 'Whichever way fortune may turn.'

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1096 f. *take . . . þenkþ*. The subjunctive is here combined with the indicative after the indefinite 'who as euere': cp. note on i. 383.

1102. *couerture*. Elsewhere in Gower this word means dissimulation or deceit, as ii. 1939, 'Wiþ ffalssemblant and couerture,' but here it stands rather for 'pretext,' referring to the excuse which his position might give him for idleness.

1114. For this expression cp. iv. 1684,

'And to Cupide I make a ȝifte,
That,' &c.

The meaning here is, 'I vow to God.'

1135. *That I naproche*: cp. note on i. 3365, and below, ll. 1155, 1194.

1149. *wiþoute danger*, i. e. 'without resistance': see note on iii. 1537.

1180. 'Thus I keep up a pretence (for staying)': see note on i. 698.

1245 ff. A somewhat similar story to this is to be found in Andreas Capellanus, *De Amore*. This book (written about 1220) gives imaginary colloquies between different kinds of persons, to illustrate the ways of courtship, 'Plebeius loquitur plebeiae,' 'Plebeius nobili,' 'Nobilis plebeiae,' 'Nobilis nobili.' In this last occurs the story of a squire who saw the god of love leading a great company of ladies in three bands, the first well mounted and well attended, the second well mounted, but attended by so many that it was a hindrance rather than a help, and the third in wretched array, with lame horses and no attendance. The meaning of the sight is explained to the squire by one of these last, and

he is taken to see the appropriate rewards and punishments of each band. He relates what he has seen to his mistress in order to make her more ready to accept his suit.

There are some expressions which resemble those which Gower uses, but the story is in many ways different. The tale of Rosiphelee is well told by Gower and in more than one passage it bears marks of having been carefully revised. The alteration of 1321 f. is peculiarly happy.

1252. *hair*: cp. ii. 2578.

1285. *er þe Sonne Ariste*, 'before the rising of the sun': cp. iii. 1224, 'To loke vpon þe Sonne ariste.'

1292. *and seide*: cp. i. 122, 1895, ii. 2739.

1307. *comen ryde*: see note on i. 350.

1311. *on side*. The use of the side-saddle for ladies was perhaps one of the new fashions that came in with Anne of Bohemia: cp. 'the newe guise of Beawme,' viii. 2470. In the miniatures of the Ellesmere MS. of the *Cant. Tales* the Prioress uses a side-saddle while the Wife of Bath rides astride.

1320. *long and smal*, 'tall and slender.' Adjectives used predicatively with a plural subject take the plural inflection or not according to convenience. In *Prol.* 81 we have 'Bot for my wittes ben to smale.'

1321 f. The author first wrote,

'The beaute of here face schon
Wel bryhtere þan þe cristall ston.'

Another variation is,

'The beaute of here faye face
Ther mai non erply þing deface.'

1323. *beere*. This is preterite plural, as in l. 1376, also spelt 'bere,' e.g. i. 2795. The infinitive or present tense 'bere' would rhyme in Gower with 'were' meaning 'wear,' but not with the preterite 'were' from O. E. *wæron*.

1330. *For pure abaisht*. This is parallel to the phrase in Chaucer, *Troilus*, ii. 656, 'And with that thought for pure ashamed she Gan in hir hed to pulle.' Thus it would seem that 'abaisht' is a past participle rather than a noun, and the use of the participle with 'for' in this manner occurs several times in Lydgate, e.g. 'for unknowe,' 'for astonied,' meaning 'from ignorance,' &c., *Temple of Glas*, 632, 934, 1366. So also adjectives, as 'for blak' (probably), Chaucer, *Knights Tale*, 1286, and 'for pure wood,' *Rom. of the Rose*, 276.

1357. *horse*: here genitive plural.

1358. *ate time þo*: cp. i. 2379.

1361 f. Originally this was,

'The womman was riht fair of face,
Al þogh hire lackede oþer grace.'

1367. *Which as*, for 'which' (or rather 'whiche'), cp. i. 1653 f.,

'Bot if so be þo wordes helpe,

Whiche as þe womman haþ him tawht.'

1422. *That I ne hadde*, 'I would that I had': cp. v. 3747,

'Ha lord, þat he ne were alonde!'

3515 ff. The story is based upon Ovid, *Metam.* xiv. 698-761. Our author, however, has reversed the social positions of the lover and his mistress. In Ovid Anaxarete is a high-born maid of the race of Teucer, while Iphis is 'humili de stirpe creatus.' Moreover, the story is considerably developed by Gower, to whom belong the speech of Iphis, the whole account of the grief and self-condemnation of Araxarathen, the details of the funeral and the tomb, and finally the very successful epitaph. Ovid says that she saw from a window the body of Iphis being carried by for burial, and was forthwith turned into stone. He adds that a statue may still be seen at Salamis in witness of the truth of his tale. There is nothing said in his story about remorse on her part, rather the opposite is implied.

3516. *of Mese*, that is, 'of Mysia.' This, however, is a mistake, due to a confusion with Teuthras king of Mysia, who is mentioned in another story under the name of 'Theucer' (iii. 2645 ff.). The king here mentioned is really Teucer son of Telamon, founder of Salamis in Cyprus.

3520 f. These lines have been transposed by the author for the sake of the rhyme, cp. l. 3616. The meaning is 'on a maid of low estate compared with his own.'

3542. The punctuation is that of the MS.

3564. *þou deigneþ*: cp. i. 2099.

3573. *unmete*, perhaps 'far apart,' i. e. separated in our fortunes.

3581. *Wher*, 'Whether.'

3589. *Thi Daunger*: see note on iii. 1537.

3653. *forþ wiþal*, 'together with them': cp. ii. 3474.

3658 f. The expression of Ovid was not understood,

'Veneris quoque nomine templum

Prospicientis habet.'

3691 f. *er þat þou be deceiued, Wher þat*, &c., 'before thou be beguiled into that condition where all hope is laid aside.'

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1971 f. *soleine . . . Capiteine*: French feminine forms: cp. ii. 3507, viii. 2530.

1980. The MS. has a stop after 'Auarice,' but the sense must be 'and brings it in to Avarice.' In some cases the punctuation of the MS. is certainly wrong, e. g. v. 5096.

1982 ff. The meaning is perhaps, that they make no distinction of day or night when there is anything of this kind to be done.

1993. *holde*, 'considered.'

2004. *ouerhippeþ*, i. e. leaps over or omits something, so that he has not all that he desires. The word is used in *Piers Plowman*, xv. 379, of omitting passages in the services of the Church. The verb 'hip' is a Middle English and provincial variation of 'hop.'

2013. *what þing it mai amonte*, &c., i. e. knows not what rendering an account means.

2031 ff. The tale of Virgil's Mirror is here taken from the French prose *Roman des Sept Sages*. Gower seems to be responsible for the introduction of Hannibal and the Carthaginians. It is hardly necessary to remark that Virgil was regarded in the Middle Ages as a great magician.

2034. *ye*. This form, which is of course dissyllabic, is usually substituted for 'yhe' when the word is in rhyme with an '-ie' termination. Thus we have 'yhe,' i. 305, 319, 325, 331, &c., not in rhyme, also 'yhe' in rhyme with 'hyhe,' 'syhe,' i. 360, 903, &c., but 'ye' rhyming with 'specifie,' 'clergie,' &c., *Prol.* 34, 330, &c. Sometimes 'yhe' occurs in this latter case also, as i. 311, 'yhe' in rhyme with 'aspie,' and vi. 983, with 'Delicacie'; and in one case 'pryhe' is written for 'prie,' when the word is in rhyme with 'yhe,' v. 470. It is doubtful whether there was any difference of pronunciation in Gower's time. He seems certainly to have aimed sometimes at rhyming for the eye as well as for the ear; cp. ii. 2578 and below, l. 2079, where the form 'cophres' is used in rhyme with 'philisophres,' the word elsewhere being 'coffre,' or 'cofre,' e. g. *Prol.* 314, ii. 2257, v. 33, 2295 ff.

2099. *slepende a nyht*, i. e. while they slept.

2101. Cp. *Prol.* 182, 'Vpon þe world þat is betid,' i. e. 'in the state of things that we have now.' The expression here means 'according to the events of past ages.'

2105. *vpon þis condicioun*: the condition is expressed by 'Be so þat,' &c. in l. 2109.

2115. *he his oghne body*, 'he himself.'

2122. *of þat couine*, 'in that company': so ii. 1895, 'Of o couine, of on houshold'; cp. v. 4888.

2168. 'The timber having been set up everywhere'; 'set' is a past participle.

2183. *hell*: a Kentish form (O. E. *hyll*), which in Gower alternates with 'hull': *Prol.* 618, i. 424, ii. 163, v. 1570, &c. Other similar forms are 'felde,' 'bregge,' l. 2205, 'pet,' l. 4945.

2219. *Ho*, 'stop!' Cp. iv. 1682,

'Bot nou ho þer, I seie nomore.'

The word is probably an interjection, which came later to be sometimes used as a verb ('to ho'). In such passages as vii. 570 f.,

'Til þat men come vnto þe gates
Of Paradis, and þere ho,'

it is to be taken as an interjection, 'and there (we say) stop!'

2224. *atteight*, probably 'tainted' or 'corrupted,' but this would more properly be 'atteint.' We might remove the comma after 'queynt,' and take the meaning to be, 'thus the thirst of gold was quenched with gold, which had been acquired.'

2241. *Ne maken*: the negative is an echo of that in the preceding clause.

2273 ff. The tale of the two coffers is essentially the same as that which we have in Boccaccio, *Decam.* x. i, though quite different in its details. The story is not at all connected with the idea of choosing by the outward appearance. The coffers are exactly alike, and the point of the situation lies in the fact that the choice is a purely fortuitous one. The object was to show that they who complained were persons who had fortune against them, and that this was the cause of their having failed of reward, and not any neglect on the part of the king.

Gower's source has not been traced, so far as I am aware.

2281. *comen*, preterite.

2288. *als so faste*, 'immediately': cp. i. 1041; so also 'als faste,' i. 414, 474, 'als blyue,' iv. 1854.

2306. *Hise oghne hondes*, 'with his own hands.' The same phrase occurs i. 1427, iii. 2011; 'his oghne hond,' v. 1883; 'his oghne mouþ,' v. 5455.

2327. *along on me*, 'because of me': cp. iv. 624, 'How al is on myself along'; 952, 'It is noght on mi will along'; so 'long on 30v,' just below.

2333 f. *Ches . . . witeþ*. For this combination of singular and plural see note on i. 1942. In the succeeding lines we have 'ches,' 'tak,' 'be,' 'goþ,' 'takeþ.'

2345 ff. 'For if I do not advance you to-day, it will be on account of your own fortune, entirely because grace is lacking.'

2361. Cp. i. 1809,

'And seiþ þat forto wyne or lese
He mot on of two þinges chese.'

Latin Verses. 2. *dictaque facta*, 'the words and deeds.'

4899. *comþ to londe*, 'appears.'

4921. *who þat it kan*, i. e. as any one who knows it will witness: cp. l. 4927, 'For, as any one who observes may know, a beast,' &c.

4937 ff. This story, which is of Eastern origin, is told near the end of

the *Speculum Stultorum* (i. e. *Burnellus*), with which Gower was well acquainted, as we know from the *Vox Clamantis*. The names there are Bernardus and Dryānus, and the animals are three, a serpent, an ape, and a lion. A similar tale is told by Matthew Paris, under the year 1195, as related by King Richard I in order to recommend liberality in the cause of Christendom. In this the rich man is Vitalis, a Venetian, and the poor man's name is not given. The animals in the pit are a lion and a serpent. The magic qualities of the gem which the serpent brings are not mentioned in this form of the story.

4945. *pet*: see note on v. 2183. Gower also has 'pitt' and (pl.) 'puttes.'

4967. *dimme*, 'faintly': the adjective 'dim' is so used by Chaucer, *Knights Tale*, 1575,

'he herde a murmuring
Ful lowe and dim, that sayde thus, Victorie.'

5022. *blessed*, 'crossed himself.' This ceremony plays a considerable part in the story of Vitalis, for by it he is preserved from the wild beasts who are with him in the pit.

5025. *Betwen him and his Asse*, 'he and his ass together': cp. i. 2164.

5050. *ner*: properly a comparative adverb (of 'nih'), as ii. 2296, 'Bot þerof was sche noght þe ner,' but used also as a positive, partly by analogy with 'fer.'

5057. See note on i. 433.

5126. *come*: preterite, as we know from the rhyme.

5139. *As he which*: cp. i. 369.

5185 ff. 'For I never received any favour in love, which should prevent me from passing it by and seeking my profit elsewhere, for any success that I achieve in my present suit.'

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729. That is, 'I deny not that I am somewhat delicate': we should expect 'nam.'

735. *lust*, 'pleasure,' with no bad sense: cp. iv. 1318, and below ll. 737, 921, &c. The word also means 'desire,' e. g. i. 443.

738. *for a time ȝit*: cp. vi. 311, 'As for þe time ȝit,' and 893, 'As for þe while ȝit.'

754. *alle goode*: see note on i. 301.

761. 'it seems to him three hours instead of one.'

770. 'Without wrinkle of any kind': cp. *Mirour de l'Homme*, 10164, 'Car moult furent de noble grein': or perhaps 'without the smallest wrinkle,' 'grein' standing for the smallest quantity of a thing; cp. ii. 3310.

778 f. Cp. Chaucer, *Book of the Duchesse*, 939 ff.,

‘But swich a fairnesse of a nekke
Hadde that swete, that boon nor brekke
Nas ther non sene that myssat,’ &c.

791. *by and by*, ‘one after the other’: cp. iii. 557, ‘And euery tale by and by . . . I þenke and peise in my balance’; v. 5503, ‘I schal þe proprete deuise Of euery vice by and by.’

807. *euere in on*, ‘continually,’ ‘without ceasing’: cp. i. 1795, ‘Bot euere in on sche spak and preide,’ so Chaucer, *Knights Tale*, 913, ‘they wepen euere in oon.’

810. *al so faste*, for ‘als so (or also) faste’: cp. v. 2288.

811. *syhe*, pret. subjunctive.

817. *tireþ*. This expresses the action of a falcon pulling at its prey; cp. Chaucer, *Troilus*, i, 787, ‘Whos stomak foules tiren everemo.’

830. The new paragraph, marked with a coloured letter, begins here in the MSS., the subject of the *Ear* being now introduced, after the preliminary clause, ‘Riht as myn yhe,’ &c., cp. viii. 2462.

845. *souneþ to*, ‘tends to,’ ‘has regard to’: cp. Chaucer, *Cant. Tales*, B. 3348, ‘That wiste to what fyn his dremes sowned’; F. 517, ‘That sowneth into gentillesse of love.’ So perhaps also *Cant. Tales*, *Prol.* 307, ‘Sowninge in moral vertu was his speche.’

mi ladi goode, ‘my lady’s goodness.’

852. *That*, ‘in that,’ ‘since.’

855. *As þei þat ben*: cp. i. 369.

857. Lombard cooks were celebrated, and there was a kind of pastry called ‘pain lumbard’; cp. *Mirour*, 7809.

879. The romance of Ydoine and Amadas is one of those mentioned at the beginning of the *Cursor Mundi*. It has been published in the ‘Collection des poètes français du moyen âge’ (ed. Hippeau, 1863). Amadas is the type of the lover who remains faithful through every trial.

882. *loueden*, two syllables in the verse.

891. *a cherie feste*: cp. *Prol.* 454, ‘ffor al is bot a chirie feire.’ It is an expression used for pleasures which last but a short time: cp. Audelay’s *Poems* (Percy Soc. xiv,) p. 22,

‘Hit fallus and fadys forth so doth a chere fayre.’

892. ‘But to reckon it at the lowest value’: unless we punctuate after ‘compten’ and take ‘ate leste’ with the next line.

897. *he*, i. e. ‘my ear.’

908. *lackeþ*. The singular form is due probably to the common use of the verb impersonally, as viii. 2427, ‘Wherof þe lackeþ.’

919. *he set*, present tense.

961. *excede*, subjunctive, ‘so as to go beyond reason.’

986 ff. This story furnishes a favourable example of our author’s style

and versification. It is told simply and clearly, and the verse is not only smooth and easy, but carefully preserved from monotony by the breaking of the couplet very frequently at the pauses : see ll. 986, 998, 1006, 1010, 1016, &c.

990. *bisse*, 'fine linen,' a word borrowed from the original, 'qui induebatur purpura et bysso.'

994. *þilke vice*, i. e. the vice of delicacy.

995. For similar expressions of fatalism cp. iii. 1348, and below, l. 1026.

996. *lazre*. From the name Lazarus in this parable came the common use of 'lazar' for leper, though the beggar is not said in the original to have been a leper, but only 'full of sores.'

1059. *is ouerronne*, 'has passed beyond.'

1092. *Moises*, three syllables always in the *Conf. Amantis*, except iv. 648.

1097. *were*, subjunctive of indirect speech.

1110. *descryue*, apparently 'understand,' 'discern,' perhaps by confusion with 'descry.'

1120. *ffor*, 'because.'

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2077. *toward Venus*, 'on the side of Venus.'

2095. *sett*, imperative, 'set case,' 'suppose that.'

2108. *Him oghte* : cp. iii. 1666.

2113. *his oghne dom*. The word 'dom' is used here in special reference to 'kingdom' in the line above. 'Every man has a royal rule to exercise, that is to say, the rule over himself.'

2124 f. 'When he has not kept possession for himself of his own heart.'

2134. *set*. Probably imperative : 'set' for 'sette' is hardly admissible in Gower's verse before a consonant.

2135 f. The opposition of reason and will, or 'wit and will,' is brought out strongly in iii. 1157 ff.,

'Min herte is wonderly begon
Wiþ conseil, wherof witt in on,
Which haþ resoun in compaignie ;
Aȝeyn þe whiche stant partie
Will, which haþ hope of his acord ;
And þus þei bringen vp descord.' &c.

2161. *Not*, i. e. 'ne wot.'

2163. 'Because he sees another man behave (in a certain way).'

2165. *felt*, for 'felte,' pret. subjunctive in this case.

2174. *were*, 'might be.'

2185. *expresse* : this need not be a plural inflexion, cp. v. 3220,

'The troupe and þe matiere expresse.'

2194. *hap noping set þerby*, 'made no account of it.'

2198. *wipholde*, 'kept' (in service), cp. l. 2353.

2217. This 'Supplication' is written in the seven-line stanza used by Gower also in the *Praise of Peace*, and by Chaucer in the *Parlement of Fowles* and *Troilus and Criseide*. This and the poem *In Praise of Peace* are the only English compositions by Gower which are written in five-accent verse, but they are enough to show that he could manage the measure with sufficient skill.

2220. *wher so þat*, 'whether': cp. iv. 641, 'Wher so I lawhe or so I loure.'

2245. *Whom nedep help*: cp. vi. 765.

2253 ff. For these two tuns cp. vi. 330 ff.,

'ffor Iupiter abouen alle,
Which is of goddes souerein,
Hap in his celier, as men sein,
Tuo tonnes fulle of loue drinke,' &c.

The idea is apparently borrowed by Gower from the *Roman de la Rose*, 6836 ff.,

'Jupiter en toute saison
A sor le suel de sa maison,
Ce dit Omers, deus plains tonneaus,
.
C'est une taverne planière,
Dont Fortune la tavernière
Trait aluine et piment en coupes,' &c.

(The basis in Homer is *Il.* xxiv. 527 ff.,

δοιοὶ γὰρ τε πίθοι κατακείαται ἐν Διὸς οὔδει, κ. τ. λ.)

Gower has applied the idea especially to the subject of love, and has made Cupid the butler instead of Fortune.

2259 ff. Cp. *Balades*, xx. 9 ff.,

'Après la guerre on voit venir la pes,
Après l'iuern est l'estee beal flori,
Mais mon estat ne voi changer iammes,
Qe ieo d'amour porrai troeuer merci.'

2264. *Danger*: see note on iii. 1537.

2276. *in þat time*: that is, at a time when Venus was under the influence of Saturn.

2288. Cp. i. 143 ff.

2294. *gentile*: probably the feminine form, cp. v. 1971, rather than the definite inflexion, which with a French word of more than one syllable would be very unusual.

2312. *a Mile*: cp. iv. 689,

'And þogh I stonde þere a myle,
Al is forȝete for þe while.'

It seems to mean the time that it takes to go a mile: cp. Chaucer, *Astrol.* i. 16, 'five of these degrees maken a milewey and three mileweie maken an houre.' So also 'furlong-wey,' Chaucer, *Leg. of Good Women*, 307, 841.

2319. *a game*, for 'agame,' so 'a place,' i. 2377; 'a swounne,' viii. 1060; 'a slepe,' v. 2177; &c.

2321. This pronunciation of the name 'Gower,' with an accent on the final syllable, is supported by the line,

'Vostre Gower, q'est trestout vos soubgitz,'

in the Dedication of the *Balades*, and again in the concluding lines of the *Traitié* we have,

'Iohan Gower ceste Balade envoie';

on the other hand, in the poem *In Praise of Peace*, 374, we have,

'I, Gower, which am al þi liege man.'

2323. *as of*, 'in regard to,' cp. i. 557.

2335. *sielde whanne*: cp. iv. 2734,

'And oþerwhile sielde whanne

That he mai dreme a lusti sweuene.'

2341. *fulofte haf pleigned*: as for example in the *Planctus Naturae* of Alanus de Insulis.

2365. 'And I will consider the matter': rather an ominous phrase; for the form 'Le Roy s'avisera,' in reply to a petition, was practically equivalent to a refusal.

2367. 'My remedy will not be found wanting': cp. i. 570.

Latin Verses 2. *non posse, velle*, infinitives used as substantives.

2373 f. 'In no security, but as men draw the chances of Ragman.' To understand this it is necessary to refer to compositions such as we find in the Bodleian MSS., Fairfax 16, and Bodley 638, under the name of 'Ragman (or Ragmans) Rolle.' The particular specimen contained in these MSS. begins thus,

'My ladyes and my maistresses echone,
Lyke hit unto your humble wommanhede,
Resave in gre of my sympill persone
This rolle, which withouten any drede
Kynge Ragman me bad [me] sowe in brede,
And cristyned yt the merour of your chaunce.
Drawith a stryng and that shal streight yow lede
Unto the verry path of your governaunce.'

After two more stanzas about the uncertainty of Fortune and the chances of drawing well or ill, there follows a disconnected series of twenty-two more, each giving a description of the personal appearance and character of a woman, in some cases complimentary and in others

very much the reverse, usually in the form of an address to the lady herself, e.g.

'A smal conceyt may ryght enogh suffyse
Of your beaute discripcion for to make;
For at on word ther kan no wyght devyse
Oon that therof hath lasse, I undertake,' &c.

Apparently these stanzas are to be drawn for and then read out in order as they come, for the game ends with the last,

'And sythen ye be so jocunde and so good,
And in the rolle last as in wrytynge,
I rede that this game ende in your hood.'

Evidently the same kind of game might be played by men with a view to their mistresses. It is much the same thing as the 'Chaunces of the Dyse,' in the same MSS., where each stanza is connected with a certain throw made with three dice. The name 'Ragman Rolle,' which belongs properly to the list of Scottish nobles, landholders, &c., who did homage to Edward I in 1296, is applied to this kind of composition, either because of its disconnected character or possibly because the arrangement of strings for drawing suggested the idea of seals appended to a legal document.

2407. *olde grisel*: cp. Chaucer, *To Scogan*, 35,

'Lo tholde grisel list to ryme and pleye!'

'grisel' means properly 'grey horse,' hence used of an old man.

2409. *wip þee*, 'by thee,' or 'in the case of thee': cp. l. 2553.

2415. *upon þe fet*, that is, when the time comes for action. The rhyme with 'retret' shows that this is not the plural of 'fot,' which, moreover, is regularly spelt 'feet' by Gower.

2428. *sitte*, for 'sit.'

2435. *into was*, the verb used as a substantive, cp. vi. 923,

'Bot al of woldes and of wisshes
Therof haue I my fulle disshes.'

2450 ff. The situation here has some resemblance to that in the Prologue of the *Legend of Good Women*, where the author has a vision of the god of love coming to him in a meadow, as he lies worshipping the daisy, accompanied by queen Alcestis, and followed first by the nineteen ladies of the Legend, and then by a vast multitude of other women who had been true in love. The differences, however, are considerable. Here we have Venus and Cupid, the latter armed with a bow, and blind (whereas Chaucer gives him two fiery darts and his eyesight), with two companies of lovers, both men and women, marshalled by Youth and Eld as leaders; and the colloquy with the poet has for its result to dismiss him with wounds healed from Love's service, as one who has earned his discharge, while in the case of

Chaucer it is a question of imposing penance for transgressions in the past and of enlisting him for the future as the servant of Love. The conception of the god of Love appearing with a company of true lovers in attendance may be regarded as the common property of the poets of the time, and so also was the controversy between the flower and the leaf (l. 2468), which Chaucer introduces as a thing familiar already to his readers. If our author had any particular model before him, it may quite as well have been the description in Froissart's *Paradys d'Amours* (ed. Scheler, i. 29 f.):

'Lors regardai en une lande,
Si vi une compagne grande
De dames et de damoiselles
Friches et jolies et belles,
Et grant foison de damoiseaus
Jolis et amoureux et beaus.

.
" Dame," di je, " puis je sçavoir
Qui sont ceuls que puis là veoir?"
" Oil," dit ma dame de pris;
" Troïllus y est et Paris,
Qui furent fil au roi Priant,
Et cesti que tu vois riant,
C'est Laiscelos tout pour certain," &c.

and she proceeds to enumerate the rest, including Tristram and Yseult, Percival, Galehaus, Meliador and Gawain, Helen, Hero, Polyxena, and Medea with Jason.

2461. *who was who*: cp. vii. 2001, 'Til noman wiste who was who.'

2468. Cp. Chaucer, *Leg. of G. Women*, 72, 188, &c. The opposition between the flower and the leaf, as representing perishable beauty opposed to constancy and enduring qualities, had evidently become a commonplace in poetry before Chaucer's references to it.

2470. *The newe guise of Beawme*, that is, the new fashions of dress, &c., introduced from Bohemia by the marriage of Richard II in 1382.

2500 f. *which was believed With bele Ysolde*, 'who was accepted as a lover by Belle Isolde.' Apparently 'believed' is here used in the primary sense of the verb, from which we have 'lief.' For the use of 'with' cp. l. 2553. We may note here that the spelling 'believe' is regular in Gower, 'ie' representing 'ē.'

2502. *Galahot*, not Galahad but Galahalt, called by Mallory 'the haut prince.'

2504 ff. It may be noted that several of the lovers in the company of Youth are impenitent in their former faithlessness, as Jason, Hercules and Theseus, while Medea, Deianira and Ariadne are left

to complain by themselves. Troilus has recovered Cressida, if only for a time. It is hard to say why Pyramus failed of Thisbe's company, unless indeed she were unable to pardon his lateness (cp. 2582).

2505. *Creusa*, a dissyllable regularly in Gower and Chaucer; cp. v. 2540 and *Leg. of G. Women*, 945. The whole story of Jason is told by Gower, v. 3247 ff.

2506. For Hercules and Eolen see v. 6807 ff.

2511. The story of Theseus is told v. 5231 ff.

2515 ff. For this story see v. 7211 ff. 'Lamedon,' there called 'Lamedon,' is Laomedon, who is said to have shown hostility to the Argonauts on their voyage to Colchis. The outrage was avenged on their return by the sack of his city and the capture of Hesione, and this again was in part the cause of the expedition of Paris to Greece and the carrying away of Helen (cp. l. 2522). The story was current as told by Guido in the *Historia Troiana*.

2525. The new paragraph, marked by a coloured initial, begins here in the MSS., so also l. 2666.

2527. Penthesilea was represented in the medieval account of the siege of Troy as coming to help the Trojans for love of Hector: cp. iv. 2139 ff., v. 2547 ff.

2531 ff. The story of Troilus is not told in full by Gower, but referred to v. 7597 ff.

2542. *Narcise*, i. 2275 ff.

2543. *Piramus*, iii. 1331 ff.

2544 f. Achilles, according to the medieval story, was betrayed to death through his love for Polyxena: cp. v. 7591 ff.

2553. *with Enee*: cp. ll. 2409, 2501. See also vii. 3358 f.,

'He made her bodies to ben ete
Wiþ oþre men wiþinne his hous,'

that is, 'by other men.'

2554 f. For her tale see iv. 731 ff.

2560 ff. See ii. 2259 ff.

2567 ff. For this story see v. 2961 ff. Deydamie is five syllables.

2573 ff. This idea of Cleopatra's death may be a reminiscence of Chaucer's *Legend of Good Women*, 696 ff. Chaucer apparently got it from some such account as that cited by Vincent of Beauvais, 'in mausoleum odoribus refertum iuxta suum se collocavit Antonium. Deinde admotis sibi serpentibus morte sopita est.' From this to the idea of a grave full of serpents would not be a difficult step.

2582. *Wo worþe alle slowe!* Cp. viii. 1334, 'Bot wo worþe euere fals enuie!' We must take 'worþe' as an optative.

2583 ff. The story is told v. 5551 ff.

2587 ff. See iii. 143 ff.

2592. Cf. note on l. 2544 f.

2599. See vi. 1426 ff., where we find that Gower (following medieval authorities) represented Circe and Calypso as dwelling together in one island.

2621. *Penelope*. The story of Penelope and Ulysses is told by Gower, iv. 147 ff.

2632. *Lucrece*: see vii. 4754 ff.

2640. *Alceste*: cp. Chaucer, *Legend of Good Women*, 510 ff.

2649 ff. See iv. 2927 ff.

2660. *loue*: really a proper name here and below, 'loues,' though not given with a capital letter in the MS. Note that 'loue' is a dissyllable for the metre even before 'hadde.'

2663. *lay*, 'law,' i.e. the arrangement of his company: cp. ii. 3354.

2680. Cp. vi. 143 f.,

'Wher as I moste dance and singe
The houedance and carolinge.'

2687. *þe more queinte it made*: cp. iv. 2314,

'I trowe þat þer is no beste,
If he wiþ loue scholde aqueinte,
That he ne wolde make it queinte
As for þe while þat it laste.'

It means apparently 'behave gently.'

2698 f. *attached . . . writ . . . enseleþ*: the language is legal.

2705. *Aristotle*. The allusion is to such stories as we have in the 'Lay d'Aristote,' of the philosopher being so far enslaved by love that his mistress was able to put saddle and bridle upon him and to ride upon his back.

2710. *Practique*. Cp. vii. 1641 ff. This is the third main division of Philosophy, including Ethics and Politics.

2712. *concluded*, used with reference to the conclusion of a logical syllogism. The punctuation of the next line is that of the MS.

2714 ff. Virgil as well as Aristotle appears in the medieval fabliaux as a victim of love. The story referred to here is of the daughter of the Emperor, who on pretence of drawing him up in a box to her window, left him suspended in mid air till the morning.

2718. *Sortes*. Apparently this is the well-known 'Sortes Sanctorum,' or 'Sortes Virgilianae,' personified here as a magician and placed in company with Virgil. The process referred to by this name consists of a chance reference to some book, the Scriptures, Virgil or some other, with a view to obtaining guidance from the passage upon which the finger lights.

2799. Cp. i. 143 ff.

2823. *syhe*, pret. subj., 'should see.'

2833. *Outwiþ*, 'outwardly,' 'of the outward appearance': so 'inwith' often for 'within,' 'inwardly': cp. *Ormulum*, i. 165, 'utennwiþþ,' and Hampole, *Prick of Conscience*, 6669, 'outwith.'

2881. *leue*, i.e. 'leave off loving.'

2903. 'As the thing for which I was most fit,' referring to what follows.

2904. *A Peire of Bedes*: the usual expression for a rosary: cp. Chaucer, *Cant. Tales*, Prol. 158 f.,

'Of smal coral aboute hire arm sche bar
A peire of bedes gauded al with grene.'

The 'gaudes' mentioned below, 2906, are the larger and more ornamental beads of the rosary, which mark the intervals of a series of prayers, originally perhaps connected with the 'gaudia' or 'joys' of the Virgin Mary.

2909. *cast*: i.e. judgement is finally given against him.

2914. 'And that thou make a full renunciation of thy claims.'

2926. *þi bokes*, that is the *Speculum Hominis* and the *Vox Clamantis*.

2931. *noght pernable*, 'not to be caught.' From 'prendre' Gower uses 'permons,' 'pernetz,' &c., in the *Mirour*.

2938. From this point onwards the text of the Fairfax MS. is in a different hand, and the orthography varies in certain points from the standard spelling which we have in the rest of the MS. Examples of these are 'enclosid,' 'bewhapid,' 'turnyd,' 'bedis,' 'nought,' 'þoughte,' 'sightē,' 'sigh,' 'in to,' 'wiþ outen,' 'þer fore,' 'vppon,' 'y' (for 'I'), &c.

The text is here written over an erasure, and the original version of the passage had after l. 2940 the well-known address to Chaucer,

'And gret wel Chaucer whan 3e mete,

As mi disciple and mi poete:

ffor in þe floures of his 3ouþe

In sondri wise, as he wel coupe,

Of Ditees and of songes glade,

The whiche he for mi sake made,

The lond fulfild is oueral:

Wherof to him in special

Aboue alle oþre I am most holde.

fforþi now in hise daies olde

Thou schalt him telle þis message,

That he vpon his latere age,

To sette an ende of alle his werk,

As he which is myn owne clerk,

Do make his testament of loue,

As þou hast do þi schrifte aboue,

So þat mi Court it mai recorde.'

GLOSSARY AND INDEX OF PROPER NAMES

THE Glossary and Index of Proper Names contains all the proper names with full references, and such words as seem to require notice or explanation with as many references as are needed to verify their use in the Selections.

The grammatical abbreviations are, *s.* substantive, *a.* adjective, *v.* verb, *v. a.* verb active, *v. n.* verb neuter, *v. a. n.* verb active and neuter, *3 s. pres.* 3rd person singular present tense, *pret.* past tense, *pp.* past participle, *def.* definite form of adjective, &c.

A

a, *interj.* iv. 3622.

a (= Fr. à), *in a dieu*, *a fin*, *see adieu*, *afyn*.

a, *in a ferr*, *a game*, *a nyht*, *a place*, *see ferr*, *game*, &c.

abaissht, *pp.* iv. 1330, *see note*.

abandone, *abandoune*, *v. a.* ii. 2772, *let go*, *give up*, *devote*.

abesse, *v. a.* i. 2063, *abase*.

abide, *abyde(n)*, *v. n.* i. 3201, *wait*, *remain*; *v. a.* ii. 2594, 2626, iii. 1616, *wait for*, *endure*: *3 s. pres.* *abitt*, iii. 1658, *pret.* *abod*, i. 151.

aboute, *adv.* i. 403, *aboutes*, viii. 2460, *round*, *round about*: *prep.* iv. 1356.

abreide, *v. n. pret.* i. 155, ii. 3241, *started*.

absolucion, *s.* viii. 2892.

abye, *abie*, *v. a.*, *pp.* *aboght*, i. 381, *pay for*.

accidence, *s.* ii. 3210, *see note*.

accidie, *s.*, *sloth*.

achieve, *v. a.* i. 103, 700, *finish*, *attain to*: *v. n.* v. 2043, *succeed*.

Achilles, viii. 2545, 2569.

Acis, ii. 131 ff.

acold, *a.* vi. 1007, *cold*.

acompte, *s.*, *account*.

acompte, *v. a.* v. 2014; *v. n.* *tacompte*, i. 630: *account for*, *reckon*.

acord, *s.*, *of his acord*, ii. 2536; *in on acord*, i. 2250: *agreement*.

acordant, *a.* i. 455, iv. 1244, *suitable*: *adv.* viii. 2371.

acorde, *v. n.* i. 388, ii. 105; *refl.* i. 3386: *agree*.

Acteon, i. 336 ff.

Adam, i. 3304.

aday, *adv.* *now* (*nou*) *aday*, i. 655: *also now* *adaies*, *c. g.* iv. 1228.

adieu, viii. 2940, *a dieu*, ii. 2739, v. 3662.

adoun, *adv.* i. 3280, *down*.

adrad, *a.* i. 157, ii. 3489, *afraid*.

adresce, *v. a.* v. 5021, *prepare* (*oneself*).

Adriagne, viii. 2556, *Ariadne*.

Adrian, v. 4938 ff., *genit.* *Adri-anes*, v. 5155.

adryh, *adv.* iv. 1330, *aside*.

aduersite, *s.* v. 2232, *harm*.

afaite, *see affaite*.

afered, *a.* i. 2124, *afraid*.

affaite, *v. a.* ii. 464, *afaite*, iv. 1157, v. 2000, *prepare*, *train*.

affle, *v. a.* i. 678, *sharpen*, *prepare*.

- afflyhte, afflihte, aflihte, v. n.**
pret. i. 2185, iv. 1438, was disturbed (with grief, joy or fear), was afflicted; *v. a.* iii. 1422.
affraie, v. a., pp. affraied, viii.
 2859, startle, frighten.
aforn, adv. vi. 927, before.
after, prep. i. 259, iv. 1327, after, according to.
afterward, adv. i. 757.
afyn, adv. v. 2349, finally.
afyre, ii. 149, on fire.
Agamenon, viii. 2546, Agamemnon.
agrise, pp. v. 5908, terrified.
aisshe, s. viii. 2101, ashes.
al, all, alle, a. sing., al, all, i.
 158, 195, 2291, alle, i. 301, 747; *pl.* all, v. 4984, alle, i. 1930: *as subst.* al, i. 2247, *pl.* alle; *vpon* alle, ii. 117, on all occasions.
adv. al, i. 2, 640, *with a.* al lene, iv. 1344, al one, i. 351, 666, (*cp.* alone), al myn one, i. 115, al him one, i. 3144, al only, ii. 133.
Alcione, viii. 2649, Alcyone.
Alceste, viii. 2640, Alcestis.
algate, adv. ii. 2637, vi. 823, algates, i. 300, in any case, assuredly.
aliche, alyche, adv. ii. 3253, equally.
alichte, v. n. i. 2227, alight.
alitel, see litel.
aloft, adv., on high, aloud.
along, adv., along on, v. 2327, long on, v. 2329, on account of.
alowe, v. a. iii. 1552, approve.
Alphonse, i. 3393.
alquik, a. viii. 2575, alive.
als, adv., als faste (at once), i.
 414, als so faste, &c., ii. 132, v. 2288, al so faste, vi. 810: *cp.* also, as.
also, adv., ek also, i. 3305, &c.: *cp.* als.
alper best (alperbest), adv. i.
 1921, alper worst, i. 326, best (worst) of all.
alpermest, adv. i. 3102, most of all.
alwey, alwei, adv. iii. 1459.
alyue, a. or adv. i. 2164.
amaied, pp. i. 2030, a-maying.
amasid, pp. viii. 2957, confused.
amblende, (pres. part.) iv. 1309, ambling.
amende, v. a., god pamende, i.
 568, *pp.* amended, viii. 2608; *v.n.i.* 3350: improve, be restored.
Ametus, viii. 2641, Admetus.
amiddes, prep. or adv., pe wode
amiddes, i. 112, amiddes in, iv. 1349; *amidd, prep. i.* 361.
amis, adv. i. 1970, wrong.
among, amanges, prep. among,
 during: *among, adv. iv.* 1209, evere among, i. 2333, alwei among, iii. 1459, meanwhile, at times.
amonte, amounte, v. n. i. 3111, v. 2013, avail, mean.
amorwe, adv. ii. 2657, amorwe day, v. 2116.
annuied, pp. iv. 1346, vexed.
anon, adv., anon forth, i. 3353, anon as, i. 471: straightway.
ansuere, answer, v. n. i. 290, 3 *s. pres.* answerp, i. 1951, *pp.* *pl.* ansuerde, i. 3246.
ansuere, answer, s., answer.
Antonye, viii. 2577, Marcus Antonius.
aplace, adv. i. 1888, a place, i. 2377, into place.
apointe, appointe, v. a., refl. ii.
 3204, to ben apointed, i. 2160: fix, resolve.
appaie, apaie, v. a. i. 3429, please, satisfy.
apparantie, s. i. 636, appearance.
appele, v. a. iii. 1601, accuse; *v. n.* viii. 2700, appeal.
appell, s. ii. 3418, appeal.
appetit, s. iv. 3544.
appiere, v. n. ii. 3337, appear.
applied, pp. i. 577, assigned.

- appourtenant, *a.* ii. 2508, belonging.
 apprise, *aprise*, *s.* i. 81, 293, teaching.
 aproche, *v. n.* ii. 40; *v. a.* (*na-proche*), iv. 1135.
 aqueinte, *v. refl.* ii. 3506.
 aquyte, *v. a.* v. 2385, acquit.
 ar, *adv.* iv. 1422, before.
 arai, array, *s.* iv. 1393, dress, equipment.
 araie, arraie, *v. a.* i. 2029, prepare, equip; arraied of, ii. 2556, provided with.
 Araxarathen, iv. 3675.
 areche, *v. a.* i. 3207, attain, reach to; *v. n.* i. 3024, reach up, extend.
 arede, *v. a. n.*, explain, give explanation.
 arere, *v. a.* vi. 1107, raise up.
 areste, *v. a.* ii. 162, 2745, delay, keep in check, arrest.
 arewe, arowe, *adv.* i. 255, in order.
 ariste, *s.* iv. 1285, rising.
 Aristotle, viii. 2705.
 Armenye, iv. 1245, Armenia.
 arowe, *see* arewe.
 arrai, array, *see* arai.
 arraie, araie, *see* araie.
 artmagique, *s.* viii. 2602, magic.
 arwe, *s.* ii. 2631, arrow.
 as, i. 666, as he which &c., i. 369, ii. 2537, as him which, iii. 1276, as of (as regards), i. 557, 1969, iii. 1479, as to, i. 300, as for, vi. 860, as forto, i. 107, 2379, as po (= then), ii. 213, as in (= in), i. 1940: *cp.* als.
 asende, *v. a.*, *pret.* asente, i. 2138, *pp.* assent, i. 3222, sent for.
 aspidis, *s.* i. 463, asp.
 asprie, *s.* v. 1997, spy, watch.
 asprie, *v. a.* i. 312, *v. n.* ii. 100, *pret.* aspide, ii. 135: perceive; keep watch.
 assaie, *v. a. n.* i. 3430, try, experience.
 assaile, assaille, *v. a.* i. 1999, the feld a., ii. 2620, attack, attempt.
 assay, assai, *s.* i. 690, ii. 3261, trial, proof.
 asse, *s.* i. 2248.
 assemble, *v. n.* ii. 2621, engage in battle.
 assent, *pp.*, *see* asende.
 assente, *v. n.*, *pei ben* assented, ii. 2539, agree.
 assigne, *v. a.* i. 234.
 assisse, assise, *s.* v. 1986, order, manner.
 assote, *v. n.* i. 508, behave foolishly, dote.
 assuage, *v. n.* iii. 1614; *v. a.* ii. 3208.
 assure, asseure, *v. a.* iv. 3526, satisfy.
 astat, *s.* i. 599, pastat, i. 2100, condition.
 asterte, *v. a.* i. 658, 722, 1934, 3381, escape from, elude, happen to; *v. n.* iv. 1304, escape, be avoided, come to pass.
 aswoune, *adv.* ii. 3237, iv. 3632, in a swoon.
 at, *prep.*, (= to) ii. 2648; ate, i. 54, ii. 59.
 Athlans, i. 424, Atlas.
 attache, *v. a.* viii. 2698, arrest.
 atteigne(n), *v. a.* i. 754, ii. 184, 2533, *pp.* atteingt, v. 2224 (*see note*).
 atwo, *adv.*, in two.
 audience, *s.* i. 3330, public hearing.
 Augst, viii. 2845, August.
 aunter, *s.*, in aunter if, i. 189, venture, chance.
 auaile, *v. a. n.* i. 3114, ii. 91, viii. 2085, avail, help.
 auance, *v. a.* ii. 16, 2589, v. 2345, help, promote.
 auancement, *s.* v. 2279, promotion.
 auant, *s.*, boast.
 auantance, *s.* i. 2399, boasting.

- auaunte, *v. refl.* i. 2389, boast (oneself).
 auenture, *s. ii.* 3297, peril, chance, case; put (*sette*) in auenture, i. 3212, per auenture, i. 2350, iv. 1101.
 auis, *s. i.* 501, iv. 1333, opinion, advice.
 auisse, *v. refl.* i. 436, 748, viii. 2365, consider, beware; auised wel, v. 5153.
 auisement, *s. i.* 3121, consideration.
 * auisioun, *s. ii.* 3479, vision.
 auowe, *v. a. i.* 717, declare.
 awaite, awayte, *v. a. iii.* 1368, watch for, attend to; *v. n.* watch, wait.
 awake, *v. a. i.* 2087, wake, keep awake; *v. n. pret.* awok, i. 121.
 awarde, *v. a. viii.* 2373.
 aweie, aweye, *adv. i.* 53, awei, iii. 1711, iv. 1277, away, iv. 1186.
 aweiward, *adv. i.* 141, away.
 axe, aske, *v. a. i.* 170, 694, 2149, *imperat.* axe, i. 3344; *v. n. i.* 160, 1875, ask, ask for, demand.
 axinge, *s. i.* 3295, question.
 azein, *prep. i.* 2040, 2340, against, to meet; azein eue, v. 4954, towards evening.
 azein, azeyn, *adv. i.* 2090, iv. 1137, again, back, in reply: *cp.* agayn.
 azeinward, *adv. ii.* 132, vi. 1072, in return, in answer.
 azer, *adv. viii.* 2226, in the year.

B

- bachelor, *s. i.* 3373, ii. 125, 2658, iii. 1343, bachilier, ii. 2658.
 back, bak, *s. i.* 2069, iv. 1344.
 badde, *a. iii.* 1562, iv. 1350, bad.
 bak, *see* back.
 balance, *s. i.* 3, 42, ii. 3244, scales, danger.
 bale, *s. iii.* 1496, ruin.

- banke, *s. ii.* 144.
 baptesme, *s. ii.* 3470.
 Bardus, v. 4956 ff.
 bargain, *s. viii.* 2431.
 bataille, *s. ii.* 2600, battle.
 be, *prep. i.* 175, be me (in my case), i. 1963, be cause that, ii. 2771: *cp.* by.
 beau, *a.*, beau retret, viii. 2416.
 beaute, *s. ii.* 123.
 Beawme, viii. 2470, Bohemia.
 beblede, *v. a.*, *pp.* bebled, iii. 1406, stain with blood.
 beclippe, *v. a. ii.* 2550, v. 2003, embrace, contain.
 bedawe, *v. n. v.* 1982, dawn.
 bede, *s. i.* 667, peire of bedes, viii. 2904: prayer, bead.
 befalle, *v. n. i.* 55, *pret.* befell, i. 67.
 beggere, begger, *s. i.* 2249.
 bego, *v. a.*, *pp.* bego(n), i. 3252, work upon, furnish; *pp. with adv.* wel begon of, wel b. with, v. 2335, wo bego(n), iv. 3394.
 begraue, *v. a. i.* 2348, bury; *pp.* begraue, i. 2541, engraved.
 beheste, *s.*, promise.
 behet, behiete, behihte, *see* behote.
 behinde, behynden, *prep. i.* 2069: *adv. i.* 227.
 beholde(n), *v. a. i.* 199, 3 *s. pres.* beholt, 3 *s. pret.* behield, i. 414.
 beholde, *pp. viii.* 2354, bound.
 behote, *v. a. n. v.* 5171, 3 *s. pres.* behet, i. 1954, *pret.* behihte, viii. 2075: promise, assure, pronounce.
 behoue, *v. n. viii.* 2426, be needful, help.
 behouely (-li), *a. i.* 2393, v. 1757, profitable, helpful.
 beie, *v. a. ii.* 3061, *pret.* boghte, ii. 2736, buy, pay for, avenge.
 beiape, *v. a. i.* 2363, deceive, mock.
 beknowe(n), *v. a. n. i.* 593, *pp.* beknowe(n), i. 550, make known, confess: I am beknowe, i. 550, 1940, I confess.

Bele Ysolde, viii. 2501.

beleue, *v. n.* ii. 2524, remain: is
beleft, was beleft, ii. 2569,
3458.

(belie), *v. a.*, *pp.* belein, i. 1993,
besiege.

belieue, *v. a. n.* i. 580, 2012, viii.
2500, believe, believe in, trust.

belieue, bilieue, *s. i.* 699, ii. 3396,
belief, faith.

belle, *s. i.* 1949, 2391, bell.

beloke(n), *pp.* ii. 3393, iv. 3667,
shut up.

belonge, *v. n.* i. 691, 2345, belong,
be fitting.

benedicite, *interj.* i. 205.

benyce, *v. refl.* viii. 2769, befool
(oneself).

berd, *s. i.* 2045, beard.

bere, *s. ii.* 160, bear.

bere, *v. a.*, 3 *s. pres.* berp, i. 467,
pret. s. bar, i. 434, *pl.* bere,
beere, iv. 1323, 1376, *pp.* bore,
i. 397.

berne, *s. ii.* 86, v. 4907, barn.

Bersabee, viii. 2690.

beschrewe, *v. a.*, curse.

beschrewed, *a. i.* 640, evil-dis-
posed.

besein, beseie, *pp.* i. 358, 2360, iv.
1384, provided, equipped, pre-
pared.

beseche, *v. a. n.* i. 589, 1985,
2174, besieche, viii. 2912, *pret.*
besoghte, ii. 108.

beseme, *v. a. i.* 2013.

besette, *v. a. i.* 3237, *pp.* beset,
ii. 3252, set, employ, bestow.

besi, besy, *a.*, busy.

besien, *v. refl.* iv. 1183, 1230,
employ.

besiliche, *adv.* i. 373, iv.
1235.

besinesse, *s.*, business, activity.

besischipe, *s. iv.* 1119, activity.

besnewed, *pp.* i. 2044, sprinkled
with snow.

besprede, *v. a.*, *pret.* bespradde,
viii. 2655, cover.

bestad, *pp.* ii. 69, 1149, situated,
engaged.

beste, *s.*, beast.

bestere, *v. refl.* ii. 3196, bestir.

beswike, *v. a. i.* 498, 760, deceive.

bet, *adv.* i. 1976, better: *cp.* betre.

betake, *v. a.* iv. 1431, *pp.* be-
take(n), i. 80, viii. 2960, give,
deliver, commend.

bete, *v. a. n.*, beat.

beteche, *v. a.*, deliver.

bepenke, *v. a. n.*, think of, remem-
ber; *refl.* bepoghte him selue,
i. 2116.

betide, betyde, *v. n.* i. 149, 2265,
pp. betid, v. 2101, happen, come
to pass.

betokne, *v. a. n.*, signify.

betraie, *v. a.* viii. 1923.

betrappe, *v. a.* iii. 1358, ensnare.

betre, bettre, *adv.* i. 720: *cp.* bet.

betwen, betuen, *prep.* i. 2164,
v. 5025.

betyde, *see* betide.

beware, *v. a.* ii. 3359, spend,
employ.

bewhape, *v. a.* viii. 2219 (*pp.*
bewhapid, viii. 2955), bewilder,
amaze.

bewinde, *v. a.*, *pp.* bewounde,
v. 5008, envelop.

bewreie, *v. a.*, reveal, expose.

bezende, *prep.* i. 424, beyond.

bezete, *s. iv.* 1709, property,
possession.

bidde, *v. a. n.*, 3 *s. pres.* bit, iv.
1161, bidt, iv. 1162, *pret.* bad,
i. 157, *pl.* bede, i. 2048, *imperat.*
bidd, iv. 1434, *pp.* bede: bid,
command, invite, ask for, pray.

bide, *v. n.*, *pret.* bod, viii. 2310,
stay.

bilieue, *see* belieue, *s.*

bille, *s.* viii. 2324, writing.

bime, *see* byme.

binde, bynde, *v. a. n.* viii. 2811,
pret. s. bond, v. 5056.

blak, *a.* iv. 1343, black.

blame, *a. i.* 2405, blameworthy.

- blase, *s.* viii. 2444, blaze.
 blende, *v. a.*, blind, conceal.
 blesse, *v. a.* i. 3418, *v.* 5222; *v. n.* i. 620, *v.* 5022, cross oneself.
 blessinge, *s.* ii. 3317.
 blew, *a. as subst.* iv. 1317, blue.
 blind, blynd, *a.* i. 47, blinde, *def.* i. 621, *pl.* i. 228, iii. 1465, blind, deceitful.
 blod, *s.* i. 2235, 3170, blood.
 blodi, *a.* iii. 1400, bloody.
 blowe, *v. a. n.* i. 2133, *pret.* blew, i. 2143, *pp.* blowe, i. 2298, blow.
 blyue, blieue, *adv.*, quickly.
 bode, *v. a.* i. 3282, proclaim.
 bodili, bodely, *a.* ii. 3256, bodiliche, ii. 3344, bodily, of the body.
 boiste, *s.* viii. 2814, box.
 bok, *s.*, book.
 bombard, *s.* viii. 2482 (a musical instrument).
 bone, *s.*, petition, boon.
 bord, *s.* i. 2111, board, table.
 borde, *s.*, jest.
 bost, *s.* v. 2142, boast.
 bot, *s.* i. 1960, boat.
 bot, *conj. or adv.* i. 6, 675, *v.* 5105, *ne . . . bot*, i. 264, *bot if*, i. 441, *bote*, *v.* 2015; *but*, only, unless, except.
 bote, *s.* i. 28, 2232, remedy, help.
 bope, *a. pl.* i. 317, *bope tuo*, vi. 1144, *oure herte bope*, iii. 1473, *bope also*, iii. 1471.
 botme, *s.* i. 1961, bottom.
 bowe, *s.* i. 1967, ii. 151, bow.
 bowe, *v. n.* i. 718, ii. 3225, bow, bend, turn aside, submit.
 bowh, *s.* iv. 1331, *pl.* bowes, bough.
 branche, *s.* iv. 3688, braunche, i. 2311.
 brede, *s.*, breadth.
 brede, *v. a.* i. 542, breed.
 breide, *v. a.*, *pret.* iii. 1429, drew.
 bregge, *s.* v. 2205, bridge.
 breke, *v. a. n.*, *pret.* brak, *pp.* broke, ii. 3394, break.
 brenne, *v. a. n.* i. 323, ii. 5, 23, 3 *pl. pret.* brenden, *pp.* brent, i. 2006, burn.
 brest, *s.* i. 662, briest, viii. 2175, breast, heart.
 brep, *s.* i. 119, 2127, breath.
 brewe, *v. a.* iii. 1626.
 brid, *s.* i. 101, bridd, i. 2088, *pl.* briddes, i. 111, bird.
 bridel, *s.* iii. 1629, iv. 1203, brydel, iv. 1434, bridle.
 bridlen, *v. a.* i. 2037, viii. 2707, bridle, guide.
 briht, bryht, bright, *a.*, bright.
 brihte, bryhte, *adv.*, brightly.
 brimme, *s.* v. 4968, edge.
 bringe, *v. a.*, *pret.* broghte, bring.
 brod, *a.*, broad.
 bryht, *see* briht.
 buille, buile, *v. n.*, *pres. p.* buillende, *v.* 2221, boil.
 buissh, *s.* i. 359, bussh, i. 2044, bush.
 buisshelles, *s. pl.* v. 2204, bushels.
 burned, *a.*, polished.
 buxom, *a.*, obedient.
 by, *adv.* iv. 1172; *by and by*, vi. 791 (*see note*).
 byme, bime (= by me), iv. 1182, 1423 (to me).

C

- cacche, *v. a.*, *pret.* cawhte, iii. 1461, *pp.* cawht, i. 2277; *v. n.* ii. 3192: catch.
 Cadme, i. 339, Cadmus.
 caliphe, *s.* ii. 2549, caliph.
 Calipse, viii. 2599, Calypso.
 can, *see* conne.
 Canace, viii. 2587.
 Capaneus, i. 1980.
 capitein, *s.*, *fem.* capiteine, *v.* 1972, leader, ruler.
 carbuncle, *s.* i. 466.
 carecte, *s.* i. 470, charm, conjuration.
 carie, *v. a.* ii. 2648, carry.
 carole, *s.*, dance, song.

carole, *v. n.* vi. 868, sing.
 Cartage, *v.* 2048 ff.
 carte, *s.* car, chariot.
 cas, *s.* i. 646, per cas, iv. 1239.
 caste, *v. a.* i. 40, *i s. pres.* caste, i. 1965, 3 *s.* cast, i. 663, *pret.* caste, i. 122, 2159, cast, i. 152, *imperat. s.* cast, i. 438, *pl.* casteth, i. 3160, *pp.* cast, viii. 2909: throw, defeat, conjecture, plan, calculate.
 cause, *s.* i. 3437, be c. that, ii. 2771, for c. of, ii. 3285, be c. of, iii. 1433.
 cause, *v. a.* i. 1987.
 caue, *s.* viii. 2573.
 cedre, *s.* i. 359, cedar.
 celier, *s.* viii. 2254, cellar.
 Celion, ii. 3350.
 certain, *a.* i. 237, a certain man, i. 2130; *as subst.* in certain, i. 3215 (certainly).
 certeinete, *s.* i. 48, certainty.
 certes, *adv.* i. 128, assuredly.
 cesse, *v. a. n.*, come to an end, bring to an end.
 chace, *s.* i. 345, 2296, ii. 2634, chase.
 chaf, *s.* ii. 85, chaff.
 chaiere, *s.* v. 2214, chair.
 chamberere, *s.* iv. 1193, chambermaid.
 chance, chaunce, *s.* ii. 207, per chance, i. 2225.
 chapelle, *s.* iv. 1137.
 chapman, *s.* v. 5115, dealer.
 char, charr, *s.* i. 2029 ff., iv. 1205, *genit.* chares, iv. 1208, carriage, car.
 charite, *s.* i. 2049, 3371, Charite, ii. 3173, *pl.* charitees, i. 3360.
 charitable, *a.* ii. 3329, charitable.
 charr, *see* char.
 chartre, *s.* i. 3357, charter.
 chastie, *v. a.* i. 2117, ii. 38, punish, correct.
 chastise, *v. a.* iv. 1242.
 chastisinge, *s.* iv. 1276.
 cherche, *s.* ii. 3477, church.
 chere, *see* chiere.

cherie, *s.* vi. 891, cherry.
 chese, *v. a. n.*, *pret. s.* ches, i. 3281, *pl.* chose, *imperat.* ches, *pp.* chose(n), i. 101, 2088, choose.
 cheste, *s.*, contention (in words).
 chieke, *s.* viii. 2827, cheek.
 chiere, chere, *s.* i. 141, 341, 619, 3172, iv. 1408, chier, viii. 2684, face, looks, welcome; hevy c., i. 3148, make c., iv. 1194.
 chiered, *a.*, hevy chiered, viii. 2533, sad.
 chiewe, *v. n.* iii. 1629, chew.
 chin, chyn, *s.* vi. 775, vnto the chinne, ii. 3450, chin.
 chippes, *s. pl.* i. 1918, chips.
 chiualerie, *s.*, army, prowess.
 chiualerous, *a.* ii. 2517, valiant.
 chois, *s.* ii. 3391, choice.
 chyn, *see* chin.
 Circes, viii. 2599, Circe.
 citole, viii. 2679 (a stringed instrument).
 Ciuile, ii. 83, the civil law.
 clamour, *s.* viii. 2731.
 clappe, *v.* i. 2391.
 clarion, *s.* viii. 2482.
 (cle), *s. pl.* cles, iv. 1109, claws.
 clene, *a.* ii. 3447, pure: *adv.* i. 587, wholly.
 clense, *v. a.* ii. 3463, cleanse.
 Cleopatra, viii. 2573, Cleopatra.
 clepe, *v. a. n.* i. 744, call.
 cler, *see* clier.
 clergesse, *s.* vi. 980, clergy.
 clergie, *s.* ii. 3351, learning, clergy.
 clerk, clerc, *s.* i. 2274, clerk, writer.
 clier, cler, *a.* ii. 195, clear.
 clippe, *v. a.*, *pret.* clipte, v. 4998, embrace.
 clos, *a. or adv.* ii. 3197, iv. 1331, close, closely.
 clope(n), *v. a. n.* i. 612, *pp.* clad, iv. 1306; *v. n.* iv. 2236: clothe; be clothed.
 cofre, cophre, *s.* ii. 2257, v. 2079, 2295, chest, coffer.

Colchos, viii. 2520, Colchis.
collacioun, s. iv. 1144, conference, contrivance.
Collatin, viii. 2633, Collatinus.
colour, s. i. 606, 692, colour, pretence.
comande, v. a. n. i. 3240.
comandement, commandement, s. ii. 3200.
come(n), v. n., 3 s. *pres. comp*, i. 193, *pret.* 2 s. come, viii. 2076, *pl.* come(n), i. 2048, iv. 1307, *imperat.* com, i. 197, *pp.* come(n), iv. 1283.
comende, commende, v. a. i. 3361.
commun, commune, *see* comun, &c.
compaignie, s. i. 735, compainie, v. 2081, company, friendliness.
compasse, v. a. n. i. 5, 518, 1893, surround, contrive, achieve.
compleigne, v. a. i. 114, ii. 188; *refl.* viii. 2541: mourn for, mourn, murmur, complain.
compleignte, s., complaint.
compleignynge, s. iii. 1425, lamentation.
complexioun (-on), s. ii. 3256, constitution.
comvn, commun, a. iv. 1270, v. 2235, common.
comune, s. i. 651, common people, commonalty.
comune, commune, v. a. i. 70; v. n. i. 652: communicate, share; associate, converse, share.
conclude, v. n. i. 250; v. a. viii. 2048, 2712.
conclusioun (-on), s. i. 249, 3085.
concordable, a., suitable.
condicioun (-on), s. ii. 3271, condition, disposition.
conforte, v. a., strengthen.
confounde, v. a. i. 3093, overcome.
confusioun, s. i. 3086, defeat.
conne, konne, kunne, v., 1, 3 s.

pres. can, kan, i. 28, ii. 3496,
conne, cunne, i. 506, *subj.*
conne, i. 264, *pret.* cowpe,
coupe, i. 30, 536, cowde,
coude, iv. 1255, know, know
how to, be able to.
conquere, v. n. iii. 1649, conquer.
consaile, *see* conseile.
consailer, *see* conseilour.
conscience, s. i. 595, iii. 1504,
feeling, conscience, sense of
guilt.
conseil, consail, i. 609, 3415,
conseile, viii. 2071, counsel,
advice.
conseile, consaile, consaille, v.
a. n. ii. 2708, advise, ask advice.
conseilour, conseiller, consailer, s., councillor.
Constantin, ii. 3188, 3339, 3449,
Constantine the Great.
constellacion (-oun), s. i. 393.
constreigne, v. a. iv. 3529,
compel.
contenance, contenance, s. i.
698, iv. 1180, bearing, expression.
contourbed, *pp.* i. 222, confused.
contraire, a. i. 2356, contrary;
in contraire, i. 631, 3416, in
opposition.
contre, s., country.
contrevaile, v. a. ii. 3313, compensate.
contricioun, s. i. 214.
cope, s. iv. 1315, cloak, covering.
corage, s., heart, disposition.
corde, s. iv. 3592, v. 4989.
cornemuse, s. viii. 2483, bagpipe.
coronal, s. iv. 1326, crown.
corone, s. iv. 1323, crown.
corps, s. iv. 3657, *pl.* v. 2207,
body.
cortaisly, courtaisly, *adv.* i.
2108, courteously.
costage, s. i. 3104, cost.
coste, v. n. i. 3273, cost.
coste, s. i. 499, coast, country.

costeiant, *a.* ii. 2551, bordering.
 costne, *v. n.* i. 3313, cost.
 cote, *s.* iv. 1355, coat.
 couche, *v. a.* viii. 2255, place.
 coude, *see* conne.
 coupable, *a.*, blameworthy.
 cours, *s.* i. 509, iv. 1270, course.
 courtaisly, *see* cortaisly.
 courteis, curteis, *a.*, courteous.
 coup, *a.*, *see* cowp.
 coupe, *v.*, *see* conne.
 coueite, *v. a. n.*, covet.
 coueitous, *a.*, covetous.
 couenable, *a.*, suitable.
 couere, *v. a.* i. 432, cover.
 couert, *a.*, secret.
 couerture, *s.* i. 645, iv. 1102,
 concealment, protection.
 couine, *s.* i. 29, &c., company,
 agreement, device, conspiracy.
 couoitise, coueitise, *s. v.* 1976 ff.,
 covetousness.
 cowde, *see* conne.
 cowp, coup, *a.*, known.
 cowp, *v.*, *see* conne.
 Crassus, *v.* 2069.
 craue, *v. a. n.* i. 3343, ask for,
 ask.
 creatour, *s.* ii. 3436, Creator.
 credence, *s.* i. 533, 707, belief,
 faith.
 crepe, *v. n.* v. 5109, creep.
 Cresus, iv. 1325 (*genit.*), Cræsus.
 Creusa, viii. 2505.
 cri, cry, *s.* i. 375, 2188, iv. 3600.
 crie(n), *v. a. n.*, 3 *s. pres.* crith, i.
 2338, iv. 3619, *pret.* cride, i.
 2326, 3167; cry, lament, pray
 for, proclaim.
 Criseide, viii. 2531, Cressida.
 Crist, *genit.* Cristes, i. 664, ii.
 2503, 3354, 3466, vi. 975 ff.
 cristall, *s. v.* 5066.
 cristendom, *s.* ii. 3454, Christian-
 ity.
 cristne, *v. a.* ii. 3474, christen.
 crois, *s.* ii. 3392, cross.
 cronique, cronique, i. 759, 1994,
 3059, chronicle.

crumme, *s.* vi. 1003, crumb.
 cunne, *see* conne.
 Cupide, i. 124, ii. 39, iii. 1351,
 1463, 1695, iv. 1242, 1265,
 1275, 3558, viii. 2172 ff.,
 2453 ff., Cupido, iv. 1733, viii.
 2745.
 cure, *s.* i. 132, 3211, care, remedy.
 curteis, *see* courteis.

D

dai, day, *s.* i. 1991, *pl.* daies, i.
 2273, nou on d., v. 4913, *cp.*
 adaies.
 Dalida, viii. 2703, Delilah.
 dame, *s.*, ma dame, i. 168, iv.
 1374.
 dampne, *v. a.* v. 4922, condemn.
 danger, *see* daunger.
 danz, *s.* i. 3395, sir (used as a
 title).
 Daphne, iii. 1686 ff.
 dar, *v. n.*, 1 *s. pres. ind. pret.*
 dorste, i. 3157, *pret. subj.*
 durste, iii. 1622, dare.
 daunger, danger, *s.* iii. 1537 ff.,
 iv. 1149, 3589, viii. 2564: *see*
note on iii. 1537.
 daunte, *v. a.* i. 469, 2390, tame,
 conquer.
 Daud, viii. 2690.
 dawe, *s.* i. 2125, day.
 debat, *s.*, strife, dispute.
 debate, *v. a. n.* v. 5161, viii.
 2522, contend, contend for, con-
 tend against.
 debonaire, *a.* i. 231, vi. 863,
 gentle, mild.
 deceipte, *s.* i. 676, 753, deceit.
 decerte, *s.* i. 614, 3277, service,
 merit.
 ded, *a.* i. 3115, dead, killed.
 dede, *s.* i. 634, deed.
 dedly, dedli, *a.* i. 577, *adv.* iii.
 1579, deadly.
 deduit, *s.* viii. 2847, delight.
 dee, *s.*, *pl.* dees, i. 54, iv. 1095,
 die, *pl.* dice.

deface, *see* desface.

defalte, *s.* iv. 1253, in *pi* defalte, iv. 3588, failure, want, fault.

defence, defense, *s.*, prohibition, protection.

defende, *v. a.* i. 567, ii. 3411, protect, forbid.

defoule, *v. a. n.*, pollute, destroy.

degre, degree, *s.* i. 751, condition, manner; *be* degrees, i. 258, in gradation.

Deyanire, viii. 2561, Deianira.

Deÿdamie, viii. 2567, Deidamia.

deie, *see* dye.

deigne, *v. n.* vi. 1002; *impers.* i. 2099, iv. 3564: *deign*.

deintefull, *a.* vi. 813, dainty.

del, *see* diel.

delaïement, *s.* v. 5088, delay.

dele, *v. n.*, deal, consult.

deliberacioun, *s.* viii. 2302, deliberation.

delicacie, *s.* vi. 783, daintiness.

delicat, *a.* vi. 729, dainty.

delice, *s.* vi. 795, delight.

delicious, *a.* vi. 957, delightful, delicate.

delit, *s.* i. 442, pleasure, charm.

delite, *v. n. and refl.*, delight.

delue, *v. a. n.* i. 3256, v. 2159, dig, dig for.

demande, *s.* i. 3071, question.

deme, dieme, *v. a. n.* i. 1892, 2014, v. 5152, 5200, think good, judge of, condemn, decide.

demeine, *s.* viii. 2226, possession.

Demophon, viii. 2555, Demophon.

dep, *a.* v. 4947, depe, (*def.*) iv. 1715, (*pl.*) i. 3069, deep.

departe(n), *v. a. n.* iv. 1317, divide, distribute, depart.

dere, *v. a.* i. 1997, injure.

dere, *a.*, *see* diere.

derk, *a.* i. 634, dark.

derne, *a.* i. 1932, secret.

desclose, *v. a.* i. 3401, reveal.

descoeuere, discoeuere, *v. a.*, discover, reveal.

descord, *s.*, disagreement.

descorde, *v. n.*, disagree.

descrive, descryve, *v. a.* vi. 1110, describe, understand.

desdeign, *s.* i. 2058, 2359, disdain.

desdeigne, *v. a.* viii. 2342, disdain, refuse.

deserue, *v. a. n.* i. 170, 738, ii. 3268, iv. 3577, earn, deserve.

desese, *s.* ii. 50, trouble.

desese, *v. a.*, trouble.

desespeir, *s.* iv. 3687, despair.

desface, deface, *v. a. n.* iv. 1322, viii. 2828, destroy, be destroyed.

desguise, *v. a.* iii. 1385, disguise.

desir, *s.* i. 599, 684.

desobeie, *v. a. n.*, disobey.

desobeissance, *s.*, disobedience.

desobeissant, *a.*, disobedient.

despeire, *v. n. and refl.* ii. 3347, iv. 3541, despair.

despende, *v. a.* i. 1904, spend, employ.

despise, *v. a.* i. 1978, scorn, hate.

despit, *s.*, insult.

desplese, *v. a.*, displease.

desport, *s.* iv. 1188, amusement.

desporte, *v. a. and refl.* i. 2294, amuse.

despreise, *v. a.* i. 2119, dispraise.

despuile, *v. a.* i. 2206, viii. 2856, strip.

desputen, *v. n.* ii. 310, iv. 812; *v. a.* iv. 619.

distance, *see* distance.

desteigne, *v. a.* i. 696, stain, disfigure.

destine, *s.*, destiny.

destourbe, destorbe, *v. a.* i. 221, disturb.

destresse, distresse, *s.* ii. 3266, iii. 1605, vi. 1118, distress.

destruccion, *s.*, destruction.

destruie, *v. a.* iii. 1520, *pret.*

destruide, *v.* 2212, *pp.* destruid, i. 3185, ii. 3355, destroy.

determine, *v. n.* ii. 3204, viii. 2786.
 dep, *s.* i. 2128, fro depe, ii. 3399, death.
 devise, *v. a.* i. 2178, tell, contrive.
 deuocioun (-on), *s.* i. 213, ii. 3433.
 deuolte, *a.* i. 636, devoute, i. 669, devout.
 deuoure, *v. a.* i. 654.
 Diana, i. 363.
 Dido, viii. 2552.
 diel, del, *s.*, portion; no del, no diel, nothing: *as adv.* neuere a diel, not at all.
 dieme, *see* deme.
 diere, dere, *a.* i. 162, 3147, dear: *adv.* i. 381, dearly.
 dignite, dignete, *s.*, rank, honour.
 dihte, *v. a.*, prepare, set in order.
 dimme, *adv.* v. 4967, faintly (of voice): *cp.* dymme, *a.*
 Diomede, viii. 2534, 2569.
 discouere, discoeuere, *see* des-coeuere.
 displese, *see* desplese.
 disposicioun (-on), *s.* ii. 3255.
 dissevere, *v. a.* iii. 1753, separate.
 distance, destance, *s.* viii. 2200, difference.
 distresse, *see* destresse.
 diuerse, *v. n.*, change; *pp.* di-versed, changed, made different.
 diuerse, *a.* i. 426, different, per-verse.
 diuin, *a.*, diuine (*def. or fem.*), ii. 3243.
 diuise, *see* devise.
 diuised, *pp.* ii. 3264, divided.
 do, don, *v. a. (n.)* i. 155, to (forto) done, i. 691, *pret.*
 dede, i. 561, *imperat. pl.* doth, i. 127, *pp.* do, don, i. 13: let do, ii. 3448, 3468, do . . . be, viii. 2289, do . . . forto, viii. 2300: do, cause, make, put.
 do, doo, *s.* iv. 1300, doe.
 dom, *s.* viii. 2113, judgement, dominion.

domesday, *s.* vi. 806, day of judgement.
 dominus, i. 215.
 dore, *s.*, door.
 double, *a.* i. 635 (deceitful), ii. 3343.
 doubte, *see* doute.
 doute, *v. a.* i. 404, fear.
 doute, *s.* i. 2222, 3124, fear.
 dowhter, douhter, *s.*, *genit.* dowhter, i. 3208, dowhtres, i. 3231, *pl.* dowhtres, i. 391, daughter.
 drawe, *v. a. n.* i. 2336, 3 *s. pret.* drowh, drouh, ii. 2695, vi. 1031, *pp.* drawe.
 drecche, *v. a. n.* i. 621, 2097, deceive, torment, debase, delay.
 drede, *v. a. refl. and n.* i. 2245, *pret.* dradde, v. 5003, *imperat.* dred, i. 2246, fear.
 drede, *s.* i. 1987, fear, doubt.
 dreadful, *a.* i. 435, 2133, terrible.
 dreie, *a.* i. 2042, dry.
 dreint, dreynthe, *see* drenche.
 drem, *s.* ii. 3376, *pl.* dremes, iv. 3575, dream.
 dreme, *v. n.* iii. 51, iv. 2722, 3285.
 drenche, *v. a. n. pret.* dreynthe, *pp.* dreint, dreynt, drown.
 driue, *see* dryue.
 droppe, *v.* vi. 1043.
 drye, dryhe, *v. a.* vi. 1085, endure.
 duelle(n), dwelle, i. 147, iii. 1338, *pret.* duelte, v. 2084, remain, dwell.
 duete, *s.*, duty.
 dwelle, *see* duelle.
 dyche, *v. a.* i. 3256, trench.
 dye, die, deie, *v. n.* i. 127, die.
 dymme, *a. pl.* viii. 2826, dim.

E

ech, eche, *pron.* i. 2061, each.
 echon, *pron.*, each one.
 Ector, viii. 2526, Hector.

eft, efte, *adv.* i. 160, after, again.
 eftsone, eftsones, *adv.*, after.
 Egipte, ii. 2549, 2628, Egypt.
 eile, *v. n.*, ail.
 eir, *s.* vi. 943, air.
 ek, eke, *adv.* vi. 1147, also.
 elde, *s.* viii. 2828, old age.
 Eleine, viii. 2529, Helen.
 elles, *adv.* i. 2344, ii. 3382, else, besides.
 embatailled, *pp.* ii. 2619, in battle array.
 embrace, enbrace, *v. a.* i. 431, put on the arm, take in hand, embrace.
 empeire, *v. a. n.*, damage, become worse.
 empeirement, *s.* v. 2161, harm.
 emperesse, *s.* viii. 2612, empress.
 emprise, *s.* i. 2066, valour, worth, object.
 enbrouded, *pp.* iv. 1319, embroidered.
 enbrouderie, *s.* iv. 1175, embroidery.
 enchaunte, *v. a.* i. 470.
 encheson, *s.*, occasion.
 enclin, *a.* ii. 3177, inclined.
 encline, *v. a. n.* iv. 3565, viii. 2083, incline.
 encluyed, *pp.* iv. 1345, hurt with a nail.
 encresce, encresse, *v. a. n.* i. 672, ii. 3428, increase.
 encress, *s.* i. 3342, increase, advancement.
 endeles, *a.* vi. 1061; *adv.* ii. 3429, for ever.
 nderday, *s.* i. 98: *see note*.
 endite, *v. a. n.* viii. 2214, compose.
 Enee, viii. 2553, Æneas.
 enformacion, *s.* i. 2270, information.
 enforme, *v. a. n.* i. 276, 1974, 3229, relate, instruct, inform.
 engendre, *v. a. n.* ii. 3176, produce.

engin, engyn, *s.* v. 2156, disposition, device.
 enhabite, *v. a.* iii. 1335, inhabit.
 enke, *s.* viii. 2213, ink.
 enoignte, *v. a.*, *pp.* enoignt, viii. 2818, anoint.
 ensample, *s.*, example.
 ensample(n), *v. a.* (*usu. refl.*) iv. 3684, v. 5159, provide with example.
 ensamplerie, *s.* v. 4935, example.
 ensele, *v. a.* viii. 2699, seal.
 entaile, *s.*, form, fashion.
 entame, *v. a.* i. 709, wound.
 entendance, *s.* viii. 2488, service.
 entendant, *a.* viii. 2695, doing service.
 entende, *v. n.* ii. 3412, pay attention, undertake.
 entendement, *s.* i. 3122, understanding, meaning.
 entente, *s.* i. 60, meaning, purpose, thought.
 entrecomune, *v. n.* ii. 3249, have common part.
 eny, any, *pron.* i. 14, v. 2039.
 Eolen, viii. 2510, Iole.
 epitaphe, *s.* iv. 3670, epitaph.
 equite, *s.* ii. 3327, justice.
 er, or, *prep.* i. 610, 1944, iv. 1285, v. 2182; *er, ar, adv.* ii. 1995, iv. 1422; *er, conj.* i. 911: before.
 ere, *s.* i. 2181, ear.
 ere, *v. a. n.* i. 3257, plough.
 erl, *s.* i. 3376, earl.
 erldom, *s.* i. 3354, earldom.
 erli, erly, *adv.* i. 2176, erliche, v. 2313.
 ernest, *s.*, seriousness.
 erst, *adv.*, at first.
 erpe, i. 3251, 3265, earth, clay.
 erply, erpli, *a.* iv. 1322, earthly.
 eschange, *s.* i. 2330, viii. 2259, exchange.
 eschape, *see* ascape.
 eschete, *s.* i. 3354, forfeit.
 eschuie, *v. a. n.* i. 2255, ii. 3250, iii. 1674, avoid, escape.
 ese, *s.* ii. 49, ease.

ese, *v. a. n.* ii. 3183, relieve.
 esely, *adv.* v. 5027, gently.
 Eseonen, viii. 2518, Hesione.
 esmaied, *pp.* iv. 1372, troubled.
 espeir, *s.*, hope.
 estre, *s.* ii. 3370, abode.
 esi, *a.* viii. 2159, easy.
 ete, *v. a. n.*, 3 *s. pres.* ett, vi. 1139,
pp. ete(n), iii. 1401, eat.
 eth, *a.* i. 544, easy.
 Ethna, ii. 20, 163, Etna.
 euel, *s.* v. 4926.
 euene, *a. as subst.*, in euene, i.
 2; *adv.* ii. 175, 3401, v. 4985,
 exactly, rightly.
 euere, *adv.*, euere in on, vi. 807
 (*see note*).
 euermore, *adv.*, eueremor, i. 34,
 eueremo, iv. 3590, for ever.
 euerychon, euerichon, *pron.* i.
 246, 2103, iv. 1311, every one.
 eueryday, *adv.* vi. 1090.
 euerydel, euerydiel, *adv.*, alto-
 gether.
 excede, *v. a.* i. 541, iv. 3525, go
 beyond.
 exclude, *v. a.* viii. 2711, hinder.
 excuse(n), *v. a.* i. 733, 2102,
 excuse, give as excuse.
 excusinge, *s.* i. 1929.
 expresse, *a.* viii. 2185.

F

fade, *adv.* i. 2043, faintly.
 fader, *s.* i. 216, &c., fadre, ii.
 2519, 2691, *genit.* fader, i. 3334.
 faie, faye, *a.* i. 2317, iv. 1321,
 fairy-like.
 faierie, *s.* v. 5003, enchantment.
 faile, *s.* i. 3113, mistake.
 fain, *a.* iii. 1666; *adv.* fain
 wolde, &c.; glad, gladly.
 fair, *a.* i. 362, *pl.* faire, i. 353.
 faire, *adv.* i. 3415, fairly.
 faiterie, *s.* i. 179, false pretence.
 faitour, *s.* i. 174, 689, deceiver.
 fallas, *s.* i. 645, deceit.

falle(n), *v. n.* i. 39, 683, 3 *s.*
pres. falp, i. 24, *pret. pl.* fellen,
 i. 2083, *subj.* felle, i. 3151.
 false(n), *v. n.* v. 5182, break
 faith.
 falshede, falshiede, *s.*, falsehood.
 fantosme, *s.* v. 5011, illusion.
 fare, *v. n.* i. 110, 1976, *pret.*
 ferde, i. 97, ii. 111, *pp.* ferd, i.
 445 (*also* faren), *imperat.* fare
 (wel), iv. 1378, go, happen,
 fare.
 fare, *s.* i. 2291, v. 1987, viii. 2164,
 doing, condition, business.
 faste, *adv.* i. 473, 2302; *als* faste,
 i. 414, 474, quickly; faste by,
 close by.
 fastnen, *v. n.* v. 3598.
 faye, *see* faie.
 fee, *s.*, *pl.* fees, i. 53, iv. 1096,
 wages.
 feer, *see* ferr.
 feigne, *v. a. n.* i. 166, 595, 2197,
 pretend, speak falsely.
 feihte, *see* fihte.
 feint, *a.*, false, faint.
 feintise, *s.* i. 175, feigning.
 feire, *s.* i. 301, fair.
 feip, *s.* i. 707, 2216, in good
 feip, i. 727, faith.
 felawe, felaw, *s.*, fellow, equal.
 feld, *s.* ii. 2593, field, battle.
 fele, *a. pl.*, many.
 felicite, *s.* i. 206, happiness.
 fell, *a.* i. 68, cruel.
 felle (1), ii. 3448, v. 2205, fill:
 (*also* fille).
 felle (2), *v. a.*, fell.
 felonie, *s.* ii. 215, iv. 3580, crime.
 felt, felte, *see* fiele.
 femele, *a. as subst.* iv. 1301,
 female.
 femeline, *a.* v. 5550, female.
 fend, *s.* v. 4885, vi. 1051, fiend.
 fer, *a.*, *see* ferr.
 ferde, ferd, *see* fare.
 fere, *s.* i. 462, 2205, ii. 46, iii.
 1524, feere, iii. 1396, fear.
 fere, feere, *v. a.*, fear.

- ferforth, adv.*, far.
ferforthli, adv. ii. 77, far.
ferr, fer, feer, a. i. 2378, far, distant: *adv. feer*, i. 570; a *ferr*, i. 2335.
ferst, a., def. ferste, i. 580, first.
ferpe, a., def., fourth.
fest, s., fist.
feste, s., feast.
fet, s. viii. 2415, deed, feat.
fette(n), v. a., pret. fette, pp. fet, fett, ii. 2686, fetch, get.
feture, s. viii. 2977, feature, make.
fleble, a. iv. 1392, feeble.
fiede, v. vi. 1143, feed.
fledinge, s. vi. 746, 941, feeding.
fiele, v. a. n., pret. felte, i. 2497, felt, viii. 2165, *pp. felt*, i. 210, feel, think.
feling, s. vi. 344.
fiere, s., companion; in *fiere*, together.
fihte (feihte), v. n. iii. 1648, fight.
finde, fynde, v. a., 3 s. pres. fint, fynt, pret. fond, i. 113, 2337, *pl. founde(n), pp. founde(n)*, i. 2299; find, invent, provide.
firy, fyri, a. i. 144, 2002, iv. 1274, fiery.
flssh, flssch, s., pl. flsshes, i. 491, ii. 3456.
flue, see fyue.
fle, flen (1), v. a. n., pret. fledde, ii. 152, escape, flee, avoid.
fle (2), v. n., 3 s. pres. flep, ii. 151, pret. flyh, flih, fly.
fleiss, s. (fleisch), i. 2235, flesh.
flete, v. n. iii. 1628, float.
flod, s. i. 364, water, flood.
flour, s. i. 3261, flower.
flyh, see fle (2).
fo, s. ii. 3354, enemy.
fode, s. ii. 87, *foode*, vi. 846, food.
fol, a. i. 442, 2269, foolish.
fol, s. i. 2214, ii. 3248, *foll*, i. 1967, *pl. foles*, fool.
fole, s. viii. 2407, foal.
folhaste, s. iii. 1430 ff., foolish haste, rashness.
folhastif, a. iii. 1635, rash.
folie, s. i. 520, 2357, folly.
folwe, v. a. n. i. 261, ii. 3503, follow.
fonde, v. a. n. i. 3198, attempt, try.
fonge, v. a. ii. 2558, take.
for, prep., for al pis, i. 192, (in spite of this).
for, for pat, conj. i. 598, since, because, in order that.
forbere, v. a. n. i. 244, 3119, 3163, leave out, spare, prevent, forbear.
forbiede, v. a. n., pret. forbad, pp. forbede, i. 3408.
forblowe(n), pp. ii. 25, blown about.
fordo, v. a. ii. 3172, destroy.
forfare, pp. i. 109, worn out (with travel).
forfature, forsfaiture, iii. 1500, offence, punishment.
forgnawe, pp. iii. 1406, gnawed to pieces.
forme, s. i. 576, kind.
forsake, v. a., pret. pl. forsake(n), i. 611, pp. forsake, i. 210, 3128, ii. 157; deny, give up, avoid, desert.
forschape, v. a., pret. forschop, i. 370, *pp. forschape*, i. 416, transform.
forsfaiture, see forfature.
forstormed, pp. ii. 25, driven by storms.
forp, adv., *forp ouer*, i. 3431; a *prep. forp wip*, i. 680, together with, with.
forp, s. i. 3314, course.
forpdrawe, v. a., pp. forpdrawe, ii. 2697, draw out, bring forth.
forpfare, v. n. pret. forpferde, i. 98, go forth.
forpi, adv. i. 8, &c., therefore; *noght forpi*, i. 1901, nevertheless.

forto, i. 61, 83, &c.
 fortune, *v. a.* viii. 2549, deal with, make fortunate.
 forȝete, *v. a. n.* i. 224, 3426, *pp.* forȝete, i. 2015, forget.
 forȝifte, *s.* viii. 2896, forgiveness.
 forȝiue, *v. a. n.* i. 2384, *pp.* forȝiue, i. 2253, 3334, forȝoue, i. 2136, forgive, give.
 fot, *s.* i. 2053, under fote, *pl.* feet, i. 2300, foot.
 foul, *s.* iv. 1298, bird.
 founde, *v. a.* ii. 3476, found.
 fourtenyht, *s.* iv. 1418, fortnight.
 fourtiene, *num.* i. 3134, fourteen.
 franchise, *s.* ii. 3483, freedom, privilege.
 franchised, *pp.* ii. 3263, privileged.
 fre, *a.* i. 752, 1930; *adv.* ii. 3253.
 freissh, freyssh, *a.* i. 353, 3353, iii. 1390, iv. 1362; *comp.* freisshere, vi. 768: fresh, newly sprung.
 freissh, *adv.* viii. 2487, vigorously.
 frend, *s.* i. 2147, friend.
 frendly, frendlich, *a.* i. 2423, viii. 2173, friendly.
 frese, *v. n.* iv. 1092, freeze.
 fro, *prep.* i. 395; *adv.* i. 457; from, away.
 fronce (frounce), *s.* vi. 770, wrinkle.
 front (frount), *s.* iv. 1349, forehead.
 fulfille, *v. a.*, *pret.* *pp.* fulfild, fulfilt, viii. 2211, fill, perform.
 fulhard, *a.* viii. 2777, very difficult.
 fulli (fulliche), *adv.* i. 2047, completely.
 fulmanye, *a.* viii. 2408, very many.
 fulofte, fullofte, *adv.* i. 662, 1919, very often.
 fy, *interj.* i. 616.
 fynde, *see* finde.
 fyr, *s.* ii. 164, fire.
 fyre, *s.* ii. 150, bolt (of a crossbow).
 fyre, *v. a.* viii. 2775, set on fire.

fyri, *see* fry.
 fyue, flue, *num.* i. 296, 545, 2163, five.

G

Galahot, viii. 2502.
 Galathe(e), ii. 108 ff.
 galeie, *s.* ii. 2543, galley.
 game, gamen, *s.* i. 347, viii. 2931; a game, viii. 2319, (in sport).
 gan, *see* ginne.
 gardin, *s.* i. 3144, garden.
 gastly (-li), *a.* v. 5062, fearful.
 gate, *s.* i. 299, 2134, gate tre, iv. 3593; gate, way.
 gaudes, *s.* *pl.* viii. 2906 (see note).
 geant, *s.* ii. 155, giant.
 Genius, i. 196, viii. 2306, 2809, 2893.
 gentil, *a.*, gentile, viii. 2294.
 gere, *s.* i. 1996, armour.
 gesse, *s.* i. 1889, guess.
 gete(n), *v. a.* (*n.*) i. 628, get, (*inf.*) ii. 60, *pret.* gat, i. 3420, *pp.* gete, get, beget.
 gilt, *see* gult.
 ginne, *v. n.*, *pret.* gan, i. 110, 114, 199, &c.
 glade(n), *v. n.* ii. 2737, rejoice.
 gladschipe, *s.* i. 3128, gladness.
 glas, *s.* v. 2154, mirror.
 glose, *s.* i. 271, comment, flattery.
 glose, *v. n.*, flatter, cajole.
 go, gon, *v. n.* i. 2177; 3 *s.* *pres.* gop, *imperat.* gop, *v.* 2343, *pp.* go, gon, i. 87, go, gon (=ago), i. 64.
 goddesse, godesse, *s.* i. 125, 235, 369, goddess.
 goldhord, *s.* v. 2118, hoard of gold.
 goldring, *s.* ii. 2607, v. 2202.
 good, *s.*, *pl.* goodes, i. 628, v. 4984, wealth.
 goode, *s.*, goodness.
 Gorgones, i. 402.
 gouernance, *s.* i. 3391.

Gower, viii. 2321, 2908.
 gracious, *a.* i. 137, favourable.
 gradde, *v. n. pret.* iii. 1692, v. 5004, cried out.
 grant merci (-y), i. 1902, ii. 3366, thanks.
 gras, *s.* i. 352, grass, herb.
 graue(n), *v. a. pp.* i. 555, iv. 3672, engraved.
 Grece, viii. 2515, 2631, 2706.
 gredi, *a.* v. 2006, greedy.
 gredily, *adv.* v. 2240, griedili, v. 2017.
 grein, *s.* ii. 3310, vi. 770, grain, condition.
 Grek, *s.* viii. 2544, Greek.
 grene, *a.* i. 113, green, fresh.
 grene, *s.* i. 682, 2348, green field.
 gret, *a.* i. 3365, great.
 greuance, *see* grievance.
 greuen, *v.*, *see* grieue.
 griedili, *see* gredily.
 grief, *s.* ii. 210, harm.
 grievance (greuance), vi. 969, harm.
 grieue, greue(n), *v. a. n.* i. 326, ii. 119; *impers.* i. 2011, ii. 54: hurt, vex, do injury, be vexed.
 grisel, *s.* viii. 2407, gray horse.
 grom, *s.* ii. 3408, servant.
 growe, *v. n.* ii. 46, *pret. pl.* grewe, i. 2084, *pp.* growen, i. 553.
 gult, gilt, i. 1880, 3334, iv. 1223, guilt.
 gulte, *v. n.* ii. 3294, be guilty.
 gulteles, *a.* ii. 1702, gylteles, vi. 728.
 gultyf, gultif, *a.* i. 558, guilty.
 Gunnore, viii. 2502, Guinevere.
 guye, guie, *v. a.* viii. 2660, guide.
 gylteles, *see* gulteles.

H

ha, *interj.*, ha lord, i. 2207, A godd, iv. 3622.
 Habraham, *genit.* Habrahammes, vi. 1023 ff.

GOW. SEL.

hair, heir, *s.* i. 1429, ii. 2578, iv. 1252, heir.
 hale, *v. a. n.* v. 5023, pull.
 half, halue, *s.*, side, half; a goddes half, v. 5016, in God's name.
 halle, *s.* i. 2113, hall.
 halten, *v. n.*, *pret.* haltedde, iv. 1345, go lame.
 haltres, *s. pl.* iv. 1357 ff., halters.
 halue, *see* half.
 haluendel, *s.* v. 2109, 4985, half.
 haluinge, haluyngge, *adv.* viii. 2319, 2397, half.
 hange, honge, *v. n.* i. 2181, iii. 1555, *pret. pl.* hyngen, iv. 1358; *v. a. pret.* heng, viii. 2905: hang.
 Hanybal, v. 2054, 2198.
 happ, hap, i. 67, *pl.* happes, ii. 2547, v. 2249, fortune, chance.
 happe, *v. n.* v. 2336; *impers.* iii. 1357: chance.
 hardi, hardy, *a.* ii. 2621, bold.
 haste(n), *v. refl.* i. 2302; *v. a.* iii. 1656, 1723.
 hatte, *v.*, *see* hote.
 he, *pron.* i. 38, hem (*pl. obl.*), i. 72, him (= himself), i. 17, 26, hem (= themselves), i. 625.
 hed, heved, hefd, *s.* i. 199, 467, 3309, *pl.* hevedes, viii. 2466: head.
 heihte, *s.*, hight, on heihte, i. 467, on high.
 heil, *a.* i. 703, 2122, healthy, wholesome.
 helas, *interj.* i. 3183, iii. 1472: *cp.* allas.
 hele, *s.*, health, salvation.
 Heleine, ii. 3471, Helena.
 hell, hel, *s.* i. 424, ii. 163, iv. 2991, hull, v. 1573, hill.
 helle, *s.* i. 3410, hell.
 helpe(n), *v. a. n.* i. 25, *pret.* halp, i. 421, 1947.
 hemself, hemselue(n), themselves.

- hente, *v. a.*, *pret.* hente, i. 144, *pp.* hent, i. 3379, take, seize.
 her, *s. i.* 2181, *pl.* heres, i. 2999, hair.
 her, *pron.*, see here.
 Hercules, viii. 2506, 2560.
 here, her, *poss. pron.*, their.
 heringe, hieringe, *s. i.* 449, vi. 909, hearing.
 herkne, *v. a. n.* i. 96, 329, listen to, listen.
 hert, i. 371, 2299, iv. 1300, hart.
 herte, *s.*, *genit.* herte, i. 145, *pl.* hertes, i. 2087, but oure herte, here herte, iii. 1473, iv. 1377: heart.
 hertly, *a. ii.* 2734, earnest.
 Herupus, iv. 1246.
 heruest, *s. v.* 2240, harvest.
 heste, *s. i.* 813, *pl.* hestes, i. 1335, command.
 hete, *s. i.* 3353, ii. 2740, heat.
 hepen, *a. ii.* 3435, heathen.
 heued, see hed.
 heuene, *s. i.* 1, heaven.
 heuenely, heuenly, *a. i.* 3136.
 heuy, *adv.* viii. 2533.
 hewe, *s. i.* 701, ii. 2738, hue.
 hewed, *a. i.* 2043, coloured.
 hey, *s. viii.* 2437, hay.
 hide, hyde, *v. a. i.* 1784, 2388, *imperat.* hyd, i. 166, hyde, iii. 1502, *pp.* hid, i. 607.
 hider, hidir, *adv.* iv. 1788, vi. 1070.
 hiede, *s. i.* 2192, heede, ii. 74, heed.
 hiele, *s. viii.* 2154, heel.
 hierafter, *adv.* i. 77.
 hierafterward, *adv.* i. 1869.
 hiere, *v. a. n. i.* 532, *pret.* herde, *pp.* herd, i. 446, *imperat.* hier, i. 197, hear.
 hiere, here, hier, *adv.*, here.
 hieringe, see heringe.
 hierof, *adv.*, of this.
 hih, hyh, *a.*, *def.* hihe, hyhe, *pl.* hyhe, high: hihe, hyhe, *adv.* i. 2280.
 hihte, see hote.
 hilde, *s. iii.* 1445, hilt.
 hinde, *s. iv.* 1300, hind.
 hindre, *v. a.*, hinder.
 hindrere, *s. iii.* 1526, hinderer.
 hindringe, *s. i.* 315, 2096.
 hire, hir, *pers. pron.* i. 181, 365 ff., 3188, her; i. 364, herself.
 hire, hir, *poss. pron.* i. 188, her; *disj.* hires, hire, hers.
 hirsself, hireself, *pron.*, sche hirsself, iv. 3618, hirselve(n), hireseluen, herself.
 his, *poss. pron.* i. 49, *pl.* hise, i. 669, his, i. 51, &c.; *disj.* his, of his: his, its.
 histoire, *s. vi.* 885, story.
 ho, *interj.* v. 2219, stop!
 hod, *s. i.* 627, hood.
 hol, *a. ii.* 3346, whole: hol, hole, *adv.*, wholly.
 hold, *s. ii.* 2745, stronghold, prison.
 holde(n), *v. a. n.*, 3 *s. pres.* halt, i. 1927, hald, v. 1981, *pret. s.* hield, *pl.* hielden, i. 3238, *pp.* holde(n): hold, stand firm, possess, consider.
 holi, holy, holly, *adv.*, wholly.
 hond, hand, *s. i.* 2, in honde, on hond, hand, *s. i.* 2, (vpon) honde, i. 11, to honde, ii. 2614, be pe hond, i. 3225, tofor pe hond, &c., i. 518, his oghne hond, iii. 2142, his oghne hondes, v. 2306.
 honeste, *a.*, honourable, good.
 honge, see hange.
 hony, *s. vi.* 928, honey.
 hor, *a. viii.* 2403, hoary.
 hors, *s. i.* 2311, *genit.* horse (side, heved), i. 2301, horse haltres, iv. 1357, horse knaue, iv. 1399, *pl.* hors, i. 2036, iv. 1309.
 hote, *adv.* ii. 132, hotly.
 hote, *v. n. (a.)*, *pret.* hihte, hyhte, i. 401, 765, (also hatte) *pp.* hote, i. 337, call, command, be called.

hou, hov, how, *adv. and conj.* i. 184, how so that, howso that, ii. 3482, iii. 1368, how so, iii. 1364.
 houedance, *s.* viii. 2680, court dance.
 hull, *see* hell.
 humblesce, humblesse, *s.* i. 3287, humility.
 humilite, *s.* i. 3275.
 Hungarie, i. 2022.
 hungerstoruen, *pp.* vi. 810, starved to death.
 hungre, *v. n.* vi. 760, *impers.* vi. 822.
 hungred, *a.* vi. 1007.
 hunte, *v. n.* i. 348, 2294.
 hurte, *v. a.* viii. 2745.
 hyhte, *see* hote.
 hyre, *s.* viii. 2291, wages.

I

iape, i. 2241, jest.
 Iason, viii. 2504, 2564.
 iaspre, *a. pl.* iv. 3666.
 ieueal, *s.* v. 2149, jewel.
 ieupartie, *s.* i. 3237, danger.
 ilke, *a.*, same.
 infortune, *s.* ii. 3190, misfortune.
 inly, *adv.* i. 3324, inwardly.
 inne, *adv.* i. 303, wher inne, i. 2030.
 interpretacioun, *s.* i. 3070.
 into, *prep.* i. 739, in to, viii. 2944, into, until.
 inward, *adv.* i. 634, within.
 Iohn (St.), i. 656.
 Iohn Gower, viii. 2321, 2908.
 ioie, ioye, *s.*, joy.
 ioiefull, ioiful, *a.* ii. 3384.
 iolif, *a.* i. 88, vi. 1052, wanton.
 Iove, viii. 2252.
 Iphis, iv. 3517.
 ipocrisie, *see* ypocrisie.
 issue, *s.* v. 2357, conclusion.
 Iudas, i. 657.
 iueler, *s.* v. 5086, jeweller.

Iuesse, *s.* viii. 2694, Jewess.
 iuise, *s.*, judgement, punishment.
 iustefie, *v. a.* viii. 2112, set right, prove, rule.
 Iustinian, *v.* 5127.

K

Kaire, ii. 2558, 2648.
 kan, *see* conne.
 keie, *s.* viii. 2816, key.
 kempt, *pp.* viii. 2466, combed.
 kepe, kep, *s.* i. 156, care.
 kepe(n), *v. a. n.* i. 746, *pret.* kepte, i. 2052, kept, ii. 181, *imperat.* kep, iii. 1498: keep, hold, take care of, regard, wait for; take care, expect.
 keping(e), i. 2131, viii. 2638.
 kerse, *s.* iii. 1652, cress.
 kertell, *s.* v. 6915, *pl.* kertles, iv. 1315, kirtle, skirt.
 kid, kidd, *pp.*, known.
 kiele, *v. a.* vi. 736, 1065, cool, allay.
 kinde, *a.* v. 4908.
 kinde, kynde, *s.* i. 11, 31, lawe of kynde, i. 2231: nature, manner, race.
 kindeschipe, *s.* v. 4910, kindness.
 kindly, *a.* ii. 2740, natural.
 kisse, kesse, *v. a.*, *pret.* keste, i. 2053, kiss.
 kiste, *s.* v. 2306, chest.
 kne, *s.*, *pl.* knes, knees, i. 213, 3145.
 knele, *v. n.* i. 3027, iv. 1172, kneel.
 knette, *v. a.*, *pp.* knet, *v.* 4966, fasten together, bind.
 kniht, knihthode, &c., *see* knyht, &c.
 knowe(n), *v. a. n.*, *pret.* *pl.* knewe, ii. 3210, *pp.* knowe, i. 2134.
 knowleching(e), knouleching(e), *s.* vi. 982, knowledge.
 konne, *see* conne.
 knyht, kniht, *s.* i. 316, knight.
 knyhtode, knihthode, *s.* ii. 2513, knihthod, *v.* 2057, knighthood, valour.

knyhtly, knihtly, *a.* ii. 2625.
kynde, *see* kinde.

L

lacche, *v. a.* ii. 109, seize.
lacke, lack, *s.* i. 1988, want, fault: *cp.* lak.
lacke, *v. n.* i. 2396, *impers.* lackep, viii. 2427 ff., *cp.* vi. 908, be wanting.
ladi, lady, *s.* i. 162, 317, *genit.* ladi, lady, ii. 40, iv. 1437, *pl.* ladis, ladys, iv. 1307.
ladischipe, *s.* iv. 1120, ladyship, honour.
laghtre, *s.* viii. 2685, laughter.
lak, *s.*, fault.
Lamenedon, viii. 2516, Laomedon.
lancegay, *s.* viii. 2798, javelin.
Lancelot, viii. 2501.
largesce, *s.*, liberality.
lasse, *a. comp.* i. 476: *adv.* lasse, i. 263, 1927, lesse, i. 1925: less.
Latin, *s.* ii. 3187, Latin (language): *a.* latin, vi. 981.
launde, *s.* iv. 1290, viii. 2160, glade.
lawhe, laghe, *v. n.* viii. 2491, 3 *s. pret.* lowh, louh, ii. 3320, laugh.
lay, *s.* ii. 3354, viii. 2663, law.
Lazar, vi. 1037 ff.
lazre, *s.* vi. 996, leper.
leche, *s.* ii. 3220, 3296, vi. 866, physician, remedy.
lecoun, *s.* iii. 1377, lesson.
led, *s.* iii. 1705, lead.
lede(n), *v. a.* i. 2090, *pret.* ladde, ledde, *pp.* lad, ledd, vi. 870: lead, guide, manage, take.
ledere, *s.* v. 2055, leader.
lef, *s.*, *pl.* leves, i. 354, leaf.
leie, lein, *v. a.* i. 500, 3 *s. pres.* leip, i. 472, *pret.* leide, i. 2312, *imperat.* ley, lei, i. 3434: lay, set, apply.

lene, *a.* iv. 1344, lean.
lene, *v. a.*, *pret.* lente, i. 423, lend.
leng, *adv. comp.*, longer.
lengere, *adv. comp.* ii. 2602, lenger, i. 147, longer.
leoun, leon, *s.* i. 2248, lion.
lepe, *v. n.*, *pret.* lepte, i. 2051, leap.
lepre, *s.* ii. 3192 ff., leprosy.
lere, liere, *v.* i. 454, 2123, v. 2029, learn, teach.
lerne, *v. a. n.* i. 44, 2010, teach, learn.
lese, *v. a. n.* ii. 32, lose.
lesinge, lesynge, *s.* i. 679, 2268, lying.
lesse, *see* lasse.
lest, *v. imperat.* i. 1876, listen.
lest, *v.*, *see* list.
lest, *a.* i. 3249, ate leste, i. 277, 3259; least.
lest, *adv.* i. 2362, leste, i. 3296.
let, *s.*, *see* lette.
lete, *v. a. n.* i. 6, 3366, *pret.* let, *pp.* lete, ii. 3228, leave, omit, let, shed.
lette, *v. a. n.* i. 38, ii. 94, *pret.* lette, *pp.* let, ii. 128, hinder, delay, put off.
lette (let), *s.* ii. 93, hindrance.
leue, *s.* ii. 113, iv. 1160, leave.
leue(n), *v. a. n.* iv. 1159, viii. 2881, *pret.* lefte, v. 2389, leave, leave off, omit.
leue, *v. n.* iv. 1382, *pret.* lefte(n), remain.
leueful, *see* lieffull.
leuere, *a. comp.* iii. 762; *adv.* iv. 1337, dearer, rather: *cp.* lief, lieuest.
leuest, *see* lieuest.
lewed, *a.* i. 274, ii. 3423, unlearned, ignorant.
lich, liche, *a.* ii. 3245, iv. 3649, lik, i. 488, like; *adv.* lich, ii. 3456, lik, i. 1950.
liche, *s.* i. 2277, like, lyke, i. 2315, 3139, likeness, match.

- lie, lye, *v. n.* (1), lie, speak falsely.
 lie, lye, *v. n.* (2), 3 *s. pres.* lip, lyþ, i. 161, 3 *s. pret.* lay, lai, 3 *pl.* lihe, lyhen, leie(n), lie, be situated: *cp.* ligge.
 lief, *a.* ii. 209, lief . . . lop, lieue . . . lope, ii. 3229, *pl.* lieue, ii. 3395, dear, pleasant: *cp.* leuere, lieuest.
 lief, *s.*, loved one.
 liegance, ligeance, *s.* allegiance, rule.
 liege, *a.* i. 2075, ii. 2762.
 lieue, *v. a. n.* i. 44, 727, believe, trust.
 lieuest, *a. superl.*, *adv.* i. 1608: *cp.* lief.
 lif, *s.* i. 36, v. 2297, life, person.
 lifssh, *a.* v. 4920, living.
 liflode, *s.* v. 4961, vi. 798, livelihood.
 lifte, *s.* ii. 3488, sky.
 ligge, *v. n.*, *pres. part.* liggende, iii. 1494, ligende, i. 2346, lie.
 lignage, *s.* i. 3335, descent.
 liht, lyht, *s.* i. 633, light.
 liht, lyht, *a.* (1), i. 2176, bright.
 liht, lyht, *a.* (2), i. 3078, light, easy.
 lihte, *v. n.*, *pret.* lihte, i. 2310, alight.
 lihtly, lyhtly, *adv.* viii. 2776, easily.
 lik, *see* lich.
 like, lyke, *s.*, *see* liche.
 like, lyke, *v. n.* i. 70, 652, 756, iv. 1182, likende, viii. 2476, please, like.
 liking(e), likynge, *s.* i. 496, pleasure.
 likned, *pp.* viii. 2155, compared.
 liknesse, *s.* i. 370, viii. 2601.
 lime, *s.*, limb.
 linde, *s.* i. 2304, iv. 1341, linden-tree.
 lisse, *v. a.* iii. 1361, relieve.
 list, lest, *v. impers.* i. 37, 1922, *pret.* (ind. or subj.) liste, i. 1984, leste, i. 720, please.
 lite, *see* lyte.
 litel, *a.* i. 357; *adv.* i. 615, alitel, iv. 1339.
 lockes, *s.* *pl.* viii. 2403, locks (of hair).
 logged, *pp.* v. 2114, lodged.
 logique, *s.* viii. 2709, logic.
 lok, *s.* i. 122, 2313, 3033, look, gaze, glance.
 loke(n), *v. a. n.*, look, take care, watch.
 lokinge, lokynge, *s.* i. 680, looking, sight.
 lomb, *s.* i. 604, lamb.
 lond, *s.*, to londe, v. 4899, into londe, i. 3288, of londe, i. 2240, fro þe londe, ii. 179: land.
 londe, *v. n.* ii. 2545, land.
 long, *adv.*, *see* along.
 long on, *see* along.
 longe, *v. n.* i. 254, belong.
 lorde, *v. n.* ii. 3267, be lord.
 lore, *s.*, teaching, learning.
 lore, *pp.* i. 2008, lost: *cp.* lose.
 lorer, *s.* iii. 1716, laurel.
 lose, *v. a.*, *pret.* loste, i. 3304, lose: *cp.* lese.
 lost, *s.* i. 3106, loss.
 lop, *a.* iv. 1186, *pl.* lope, i. 2282, lief . . . lop, ii. 2227, lieue . . . lope, ii. 3229: unwilling, unpleasing, hateful.
 lope, *v. a.*, hate, make hateful.
 loure, *v. n.* i. 172, frown.
 loute, *v. n.* i. 720, 2333, iv. 1169, bow, yield (to).
 lowe, *adv.* i. 718, low.
 lowe, *v. a. n.* iv. 1273, bring down.
 lowh, louh, *see* lawhe.
 luce, *s.* v. 2015, pike.
 Lucifer, i. 3299.
 Lucrece, viii. 2632.
 lust, *s.* i. 443, 754, *pl.* lustes, iv. 1318, pleasure, desire, charm.
 lusti, lusty, *a.* i. 317, 2167, 2306, pleasant.
 lute, *v. n.* i. 1933, lurk.

lye, *v.*, *see* lie.
 lyht, *see* liht.
 lyke, *see* liche.
 lyte, *a.*, *as subst.* a lyte, a lite, i.
 264, little.

M

ma dame, i. 168, iv. 1374. *
 mace, *s.* viii. 2507, club.
 Machaire, viii. 2588, Macareus.
 madle, *a.* *as subst.* iv. 1301, male.
 mai, *v.*, *see* mowe.
 maide(n), i. 3217, 3327.
 Maii, i. 100, 2026, *genit.* Maies,
 i. 2089, May.
 maintiene, *v. a.* i. 3285, maintain.
 maister, *s.* i. 35, master.
 maistred, *v. a. pp.* iv. 3518, over-
 come.
 maistresse, *s.* viii. 2331, mistress.
 maistrie, *s.* iii. 1566, *pl.* mais-
 tries, *v.* 2061, mastery, great
 deed.
 make, *s.* (1), i. 101, 2088, mate,
 match.
 make, *s.* (2), *v.* 2296, fashion.
 maladie, maladye, *s.* i. 128, ii. 9,
 3221, viii. 2642, disease.
 malgre, *s. adv.*, in spite of the
 will; malgre hem, iv. 1233, in
 spite of themselves.
 manace, *v. a. n.* iii. 1525, 1533,
 threaten.
 manere, *s.* iv. 1281, alle maner
 wise, &c., i. 1977, manner.
 manhod(e), *s.* ii. 2514, man's
 nature, manliness.
 many, mani, *a. sing.* ii. 89, many
 a, i. 1958, *pl.* manye, i. 2530,
 many, *v.* 5147; *as subst.* manye,
 i. 3238.
 manyfold, *adv.* iii. 1702, many
 times.
 manyon, *pron.* i. 416, 655, many,
 many a man.
 marbre, *s.* iv. 3666 ff., *v.* 2035,
 marble.

marchant, *s. v.* 5102, merchant.
 marche, *s.* ii. 2521 ff., border,
 territory.
 Marche, viii. 2843, Mars, viii.
 2852, March.
 mareschal, *s.* viii. 2662.
 Marie, i. 3278.
 Mars, *see* Marche.
 masse, *see* messe.
 mat, *a.* vi. 730, weak, dejected.
 matiere, *s.*, matter, cause.
 may, *v.*, *see* mowe.
 mea culpa, i. 661.
 mede, *s.* ii. 2727, reward.
 Medea, viii. 2563.
 medicine, *s.* i. 30, 167, ii. 3203,
 medicine, healing.
 medle, *v. a.*, mingle.
 Meduse, Medusa, i. 401 ff.,
 551.
 meene, *see* mene.
 meete, *see* mete.
 meind, *see* meynd.
 meknesse, *s.* i. 126, gentleness.
 melodie, *s.* i. 494.
 memoire, *s.*, remembrance.
 men, *indef. pron. sing.* viii. 2926,
 people.
 mene, meene, *v. a. n.* i. 15, 280,
 mean, speak.
 Menelay, viii. 2547.
 merci, mercy, *s.* i. 1902, 1936,
 thanks, mercy.
 merciabile, *a.* iii. 1514, merciful.
 Mercurie, Mercurius, i. 422 ff.
 merie, merye, *a.* i. 2081, merry.
 merpe, *s.*, *pl.* merpes, i. 102, re-
 joicing.
 merueille, *v. n.* iv. 1266, mer-
 uaile, i. 2226, wonder.
 merueile, merueille, *s.* i. 3234,
 iii. 1422, wonder.
 merueiled, *a.* *v.* 2060, filled with
 wonder.
 meschief, *s.*, harm.
 Mese, iv. 3516.
 messenger, *s.*, messenger.
 messe, masse, *s.* i. 660, iv. 1133,
 mass.

Metamor, Methamor, i. 389, Ovid's 'Metamorphoses.'
mete, s., meat.
mete, meete, miete, v. a. n. (1), *pret.* mette, i. 85, meet.
mete, meete, v. a. n. (2), *pret.* mette, dream.
mete, meete, a. and adv., fit, fitly.
Methamor, see Metamor.
meynd, meind, a. v. 2311, mingled.
mi, min, see my.
midelerpe, s. i. 3305.
middel, s. iv. 1356, vi. 786, waist, middle.
miete, see mete.
miht, mihte, v., see mowe.
miht, s., see myht.
mile, myle, s., thritty mile, v. 2036, (of time) viii. 2312.
minde, see mynde.
minis' res, s. pl. i. 583, attendants.
mir, see myr.
mirour, s. v. 2033, viii. 2821, mirror.
mis (mys), s. i. 3311, wrong.
mis (mys), adv. i. 2404, amiss.
misconte, v. n. i. 3112, make a mistake.
misdespende, v. a. i. 298, mispend.
misdo, v. a. n. i. 3443, *pp.* misdo, i. 2385, ii. 3513, do amiss.
miselue(n), miself, pron. i. 62, 192, 556.
misfare, v. n., *pret.* misferde, iv. 3602, go wrong, transgress.
misguide, v. a. viii. 2920, lead wrong.
mislok, s. i. 334, wrong looking.
misloke, v. n. i. 418, sin in looking.
mislokynge, s. i. 445, wrong looking.
misreule, v. a. viii. 2114, rule badly.
misse, v. n. iii. 1362, viii. 2229, fail.
missit, v. n., 3 s. pres. v. 5213, is unfitting.

misprowe, v. a. i. 549, cast wrongly.
mistime, v. a. i. 220, disorder.
mistorne, v. a. n. i. 427, transform.
mistriste, v. n. i. 3165, doubt.
mistrust, s. ii. 53, doubt.
miswende, v. a. n. iii. 1548, *pp.*
miswent, i. 395, turn aside, go wrong.
mo, a. pl. iv. 1357: *cp.* nomo.
moche, a. i. 224, many a; for als moche as, i. 272, since.
mochel, a. iii. 1619, much, many a; *adv.* i. 1983, much.
mod, s. ii. 2734, iv. 1280, mood, mind.
moder, s., *genit.* moder, *pl.* modres, ii. 3223, mother.
moerdre, s. ii. 3293, murder.
moeue(n), v. a. n. ii. 190, move.
Moises, vi. 1902.
molde, s. iv. 1112, earth, fashion.
mone, s. (1), i. 2180, 3143, moan, lament.
mone, s. (2), iii. 1418, moon.
monstre, s. i. 404, monster.
mont, s. ii. 3350, 3378, *pl.* montz, mountain.
montance, s. viii. 2312, amount.
monthe, s. i. 100, 2026, month.
mor, adv. for more, i. 1951.
mortiel, a. iii. 1532, mortal.
morwe, s. i. 2169, morrow.
most, a. superl. i. 2074, *def.* moste, ii. 46, greatest, chief: *adv.* moste, i. 307.
mote, v. n., 2 s. pres. most, ii. 206, 3 s. mot, i. 2102, *pl.* mote(n), ii. 3225, *pret.* moste, (*as pres.*) i. 261, (*as pret.*) i. 2309, *pres. subj.* (expressing a wish), mot, mote, i. 3347: must, may.
mounte, v. n. i. 3065, go up.
mous, s. iii. 1643, mouse.
mowe, v. n., 1, 3 s. pres. mai, may, i. 174, 689, 2 s. miht, myht, i. 247, 710, 2242, *pret.* mihte, myhte, i. 2261, 2332,

miht, iii. 1356: be able (to), have power, (may, might).
 mue, s. iii. 1412, cage.
 mull, s. v. 2310, rubbish.
 muse, v. n. i. 3091, reflect, gaze.
 musette, s. viii. 2677, (a musical instrument).
 musike, musique, s. i. 497, music.
 my, mi, myn, min, *poss. pron.* i. 2, 74 ff., *pl.* my, myn, min, i. 228; al myn one, i. 115, *see* one.
 myht, miht, s., power.
 myht, myhte, v. mowe.
 myle, *see* mile.
 myn, *pron.*, *see* my.
 myn, s. v. 2155, mine.
 myne, v. n. v. 2121, mine.
 mynde, minde, s. mind, memory.
 mynour, s. v. 2121, miner.
 myr, iii. 1631, mir, i. 683, mire.
 mys, *see* mis.
 mysbefalle, v. *impers.* i. 459, happen ill (to).

N

nacion (-oun), s. i. 394, kind, race.
 nam (=ne am), i. 743.
 nam, v. a. *pret.* iii. 1447, *pp.* nome, i. 443, 3264, took, taken.
 name, v. a. i. 3394, iii. 1599.
 namely, namly, *adv.* ii. 47, nameliche, i. 2370, especially.
 naproche (=ne aproche), iv. 1135.
 Narcizus, i. 2285, Narcise, viii. 2542.
 natheles, *adv.* i. 21, 143, &c., nevertheless, moreover.
 natiuite, s. i. 392, birth.
 nauele, s. i. 489, navel.
 nay, *adv.* i. 740.
 ne, *adv.* i. 733, ne . . . no, i. 159, 792, ne . . . noght, i. 166, *pat.* . . . ne, i. 2093, ne . . . bot, i. 264, non . . . ne, iv. 1400; ne (=nor), i. 25, ne . . . ne, viii. 2451.
 nede, s. i. 1988, 2239, *pl.* nedes, ii. 3414; *adv.* mot nede, nedes

mot, moste nedes, &c.: need, needs.
 nedeles, a. i. 3267, without need (of help).
 nedep, needep, v. n. 3 s. *pres.* i. 2446, viii. 2245; *impers.* i. 283, ii. 3364: is necessary, (it) is needful.
 nedly, *adv.* iv. 1168, of necessity.
 Neptunus, ii. 180. 1
 nere (=ne were).
 nerr, a. and *adv. comp.* i. 2323, ner, v. 5050, nearer.
 neuere, *adv.* i. 2324.
 neueremo, neueremore, *adv.*, never again.
 newe, a. i. 2083.
 neysshe, a. iv. 3681, soft.
 nice, *see* nyce.
 niht, *see* nyht.
 nimphe, s. i. 365, 2317, nymph.
 nis (=ne is), i. 618, 3382, nys, i. 443.
 no, a. i. 152: *cp.* non.
 no, *adv.* i. 712, no lengere, v. 5082.
 nobleie, s. i. 2032, nobility.
 noblesce, noblesse, i. 2100, nobility.
 noght, s. i. 2197, nothing.
 noght, *adv.*, not.
 noman, i. 21, &c., no one.
 nomo, s. *pl.* i. 1898, ii. 133, no more.
 nomore, nomor, *subst.* i. 270, 3439; *cp.* nomo: *adv.* i. 2101.
 non, a., *pl.* none, iv. 1446, no: *adv.* i. 137, not.
 noncertein, s. viii. 2179, 2378, uncertainty.
 nones, iv. 1353, occasion.
 norrice, s. i. 618, iv. 1087, nurse, nurture.
 not (=ne wot), i. 56, *pret.* nyste (=ne wiste).
 note, s. i. 496, note (of music).
 noper, *see* nouper.
 noping, *adv.* i. 3029, &c., not at all.
 nouche, s. vi. 1134, brooch.

nouper, nowper, *conj.* i. 271,
 nofer, iv. 1268, neither.
 now, nou, *adv.*, nou . . . nou, i.
 90, as now, i. 546, tyme now,
 i. 2379, viii. 2437: *cp.* now
 adaies, iv. 1228.
 nowher, *adv.* ii. 31, nowhere.
 nowper, *see* nouper.
 nyce, nice, *a.* i. 2016, 2276, fool-
 ish, fastidious, delicate.
 nyh, *adv. prep.* i. 2322, 3170: *cp.*
 nerr.
 nyht, niht, *s.* ii. 2656; be nyhte,
 be nihte, ii. 2681, be nyht, iii.
 1541, a nyht, v. 2099: night
 (by night, &c.).
 nyhte, *v. n.* v. 4955, become night.
 nyhtingale, *s.* i. 355.
 nys, *see* nis.
 nyste, *see* not.

O

o, *pron. a.* v. 2252, 2296, pat o, v.
 2255, pat o . . . pat oper, v.
 2306 ff.: *cp.* on, *pron.*
 obeie, *v. a. n.* i. 510, 2236, obey,
 submit, do obeisance.
 obeissance, *s.* i. 1870, viii. 2713,
 obedience, homage.
 obseruance, *s.* i. 1869, duty.
 of, *prep.* i. 8, 10, 2237, v. 1998, of,
 from, by reason of, as regards,
 by; of pat (=since), i. 417.
 ofte, *adv.* i. 620, ofte sipes, i.
 118, often.
 oghne, oughne, *a.* i. 1948, own.
 oght, *s.*, ought, anything; *adv.* i.
 549, in any way.
 oghp, *v.*, 3 *s. pres.*, *pret.* oghte, i.
 462, 2238, v. 4984; *impers.* iii.
 1666: ought, owe, own.
 oignement, *s.* viii. 2817, ointment.
 old, *a.*, *pl.* olde, i. 3390; be olde
 ensample, iii. 1683.
 on, *num.* i. 194, one; in on, euere
 in on, vi. 807, in the same way,
 without ceasing; on and on, i.
 194, one by one: *pron.* on, pat

on . . . pat oper, i. 397, v.
 2298: *cp.* o.
 one, *a.* i. 2179, al one, i. 351,
 al myn one, &c., i. 115, single,
 alone.
 ones, *adv.*, at ones, i. 2202, once.
 only, onli, *adv.* i. 622, onlyche,
 onlich(e), i. 740, 1948, only.
 open, *a.*, in open, i. 616 (in pub-
 lic).
 openly, *adv.* i. 2187, openliche,
 publicly.
 oppose, *v. a. n.* i. 225, question,
 ask questions.
 or, *conj.*, or . . . or, i. 740, either
 . . . or, iv. 1093, whether . . . or.
 or, *prep.*, *see* er.
 ordeine, ordeigne, *v. a.* i. 2126,
 3319, iv. 3624, appoint, arrange.
 ordinaunce, *s.* iv. 3559, manage-
 ment, order.
 ordre, *s.* i. 243, *pl.* ordres, i. 608,
 office, religious order.
 oper, *a.*, an oper, i. 178, an opre,
 i. 481, non opre, viii. 2962, *pl.*
 opre, iv. 1184, oper, i. 116, iv.
 1183: *as subst.* eche (echon)
 . . . opre, i. 2061, 2082, *pl.*
 opre, i. 2074.
 operwhile, *adv.* i. 2335 f., some-
 times, any time.
 operwise, *adv.* i. 1938.
 oughne, *see* oghne.
 ought, *see* oght.
 oure, *poss. pron.* i. 2062, iii.
 1473.
 ous, *pers. pron.*, us, ourselves.
 out, oute, *adv.* ii. 3240.
 outake(n), outtake, *pp.*, *as prep.*
 i. 3077, excepted, except.
 outdrowh, outdrouh, *v. a. pret.*
 iii. 1661, drew out.
 ouper, *conj.*, *see* owper.
 outtake, *see* outake.
 outward, *adv.* v. 1996, outwardly,
 out.
 outwip, *a.* viii. 2833, outwardly.
 ouer, *prep.* over, besides; ouer pis,
 ouer pat, ouer al, throughout.

oueral, *adv.*, everywhere, throughout.
 ouercaste, *v. a.* iii. 1354, overthrow, upset.
 ouergo, *v. n.*, *pp.* ouergo(n), i. 3325, pass away; *v. a.* iii. 1488, overcome.
 ouerhaste, *v. a.* iii. 1675, press too hard.
 ouerhippe, *v. a.* v. 2004, leap over.
 ouermo, ouermore, *adv.* i. 2386, 3361, moreover.
 ouerpasse, *v. a.* i. 517, pass over, avoid, surpass; *v. n.* i. 6, iv. 1134, pass away.
 ouerrenne, *v. a.*, *pp.* ouerronne, vi. 1059, conquer, pass.
 ouerscape, *v. a.* i. 2242, escape from.
 ouersein, ouerseie, *a.* viii. 2933, careless, imprudent.
 ouerset, *v. a.* *pp.* i. 1593, upset.
 ouerpis, *adv.* i. 448, 573, iv. 3698, moreover.
 ouerprowe, *v. a.*, *pret.* ouerprew, viii. 2704, turn over, overthrow; *v. n.* i. 1886, 1962, *pret. subj.* ouerprewe, iii. 1630, be overthrown.
 ouertorne, *v. a.* iv. 1280, turn over, overturn.
 ouertrowe, *v. n.* i. 2369, be arrogant.
 Ouide, i. 333, 386, 2274, ii. 106, viii. 2266 ff., 2719.
 owper, ouper, *conj.* i. 2309, either.

P

paie, *v. a. n.*, *pp.* paid, i. 3324, please.
 paiement, *s.* v. 5087, payment.
 paleis, *s.* ii. 3231, palace.
 Pallas, i. 420 ff.
 Pan, viii. 2239, 2476.
 panche, *s.* vi. 1000, belly.
 Pantaselee, viii. 2527.
 paradis, paradys, *s.* i. 502, 3303.

parage, *s.* i. 3336, equal rank, rank.
 paramour, *s.* iv. 1269, lover.
 parcouner, *s.* viii. 2535, partner.
 pardoun, *s.* i. 2174, viii. 2896.
 parfit, *a.* v. 2032, perfect.
 parfitly, parfitli, *adv.* v. 2136, perfectly.
 parforne, *v. a.* viii. 2273, perform.
 Paris, viii. 2529.
 park, *s.* iv. 1288, enclosure.
 parte, *v. a. n.*, divide, distribute, depart.
 partie, *s.*, part, party.
 pas, pass, *s.*, pass, passage, pace.
 passe(n), *v. a.* i. 332, 651, 2175, viii. 2692, pass, pass through, pass over, surpass; *v. n.* i. 142, 499, 2247, pass, happen, pass away.
 peine, *s.*, pain, endeavour.
 peine, peyne, *v. refl.* viii. 2509, suffer, take pains; peined, *pp.* ii. 26, troubled.
 pein'e, *v. a.* i. 284, paint, embellish.
 peire, *s.*, p. of bedes, viii. 2904 (*see note*).
 peis, *s.* viii. 2380, weight.
 peise, *v. a.* i. 3377, weigh.
 Penolope, viii. 2621, Penelope.
 per, *prep.* i. 2049, 2225, iv. 1101, 1239, by, for.
 perce, *v. a.*, pierce.
 perdurable, *a.* viii. 2976, eternal.
 perle, *s.* iv. 1313, pearl.
 pernable, *a.* viii. 2931, to be caught.
 Peronelle, i. 3396.
 perplexete, *s.* viii. 2190, difficulty.
 perrie, *s.* vi. 1135, precious stones.
 Perse, ii. 2548, 2629 ff., Persia.
 Perseus, i. 419.
 pes, *s.*, peace, protection.
 pet, *s.* v. 4945 ff., pit.
 Peter, i. 656, ii. 3335, 3478.
 Petro, i. 3395.
 Phebus, iii. 1688 ff.
 Phedra, viii. 2514.
 Phillis, viii. 2554.

Philomene, viii. 2583.
 philosopbre, s. ii. 2674, philoso-
 phre, v. 2080, philosopher.
 phisque, s. ii. 3163, medicine,
 treatment.
 Phorceus, i. 390.
 pich, s. v. 2176, pitch.
 pie, s. v. 1998, magpie.
 pier, s. i. 3337, iii. 1344; *as a.* i.
 3365: peer, equal.
 pike, pyke, *v. a. n.* i. 698, pick,
 assume.
 pilage, s. v. 2071, plunder, plun-
 dering.
 pilegrin, s. i. 2041, pilgrim.
 pinnacle, s. iv. 3662, gable.
 Piramus, iii. 1376 ff., 1660, viii.
 2543.
 pire, *v. n.* vi. 818, peer.
 Pirrus, viii. 2593.
 pitance, s. vi. 877, portion (of
 food).
 pite, s. i. 2203, 3174, mercy, pity.
 pitous, *a.* i. 122, 680, merciful.
 pitously, *adv.* iii. 1663, iv. 3621,
 piteously.
 place, s. i. 136, a place, i. 2377:
cp. aplace.
 plat, *adv.* i. 472, flatly, plainly.
 Plato, viii. 2718.
 pledour, s. ii. 3416, pleader.
 ple, ple, s. ii. 3416, plea.
 pleie, *v. n.* i. 54, 348, 2031, *refl.*
 i. 364, sport, play.
 plein, *a.* (1), full.
 plein, *a.* (2), i. 282, 736, level,
 simple, plain.
 pleine, plein, s. i. 113, 357, plain.
 plainly, pleinli, *adv.* i. 127,
 pleinliche, i. 211, fully, plainly.
 plentiuous, plenteuous, *a.* v.
 2147, abundant.
 pleye, *see* pleie.
 plie, *v. a.* i. 578, ii. 3419; *v. n.* iv.
 3564: bend, submit.
 plihte, plyhte, *v. a.* iii. 1508,
 engage.
 plit, s. v. 2031, condition, manner.
 plouer, s. vi. 943.

plowh, plouh, s. i. 3257,
 plough.
 plowman, s. ii. 3422.
 plyhte, *see* plihte.
 poeple, s., people.
 poete, s. i. 386, ii. 121, viii. 2719,
 poet.
 point, i. 73, viii. 2579 f., *pl.*
 pointz, i. 288, point, condition,
 manner.
 Poliphemus, Polipheme, ii.
 107 ff.
 Polixena, viii. 2593.
 pomel, iii. 1443, pommel.
 por (reposer), viii. 2907.
 pore, *see* pouere.
 port, s. i. 674, 3429, viii. 2195,
 bearing, behaviour, kind.
 pot, s., *pl.* pottes, vi. 914.
 potestat, s. iv. 3522, powerful
 man.
 pouer, s., power.
 pouere, *a.* i. 2098, 3010, pore,
 viii. 2411, *as subst.* vi. 1004;
 poor.
 pouerte, s., poverty.
 Poul, ii. 3335, 3478, Paul.
 pouldre, s. i. 2003, powder.
 pourchace, purchase, *v. a.* iii.
 1484, procure, seek after; *v. n.*
 i. 2157, ii. 3504, v. 2001, en-
 deavour, make gain, succeed.
 poure, *v. a.* v. 2222, pour.
 pourpartie, s. i. 406, share.
 pourpos, s. i. 642, purpose.
 pourpose, *v. a. n.* ii. 2528, *refl.*
 v. 1988, intend.
 pourpre, s. vi. 990, purple.
 pours, purs, s. ii. 2683 ff., v.
 5093 ff., purse.
 poursuiant, s. ii. 2552, suitor.
 poursuie, *v. a. n.* ii. 2630, iii.
 1673, pursue, make pursuit,
 continue.
 poursuite, pursuit.
 pourveance, s. i. 1916, 2028,
 providence, foresight, provision.
 pourveie, *v. a.*, provide, ordain.
 pourveour, s. v. 1997, procurer.

preche(n), *v. a. ii.* 3433, preach, admonish.
 prechour, *s. ii.* 3356, preacher.
 precious, *a., pl.* precieuse, *iv.* 1354.
 preferre, *v. a. ii.* 3254, prefer.
 preie, *s. iii.* 1393, prey.
 preie, *v. a. n. i.* 3195, *viii.* 2998, prai (*1 s. pres.*), *i.* 220, *pret.*
 preide, *iv.* 1368, pray to, pray for, pray.
 preiere, *s.*, prayer.
 preise, *v. a. n. i.* 2120, praise.
 pres, press, presse, *s. viii.* 2751, crowd, eagerness.
 presente, *v. a. viii.* 2307; *refl. v.* 2093.
 press, presse, *s.*, *see* pres.
 presse, *v. a. n. viii.* 2752, press, crowd.
 prest, priest, *s. i.* 193 ff., priest.
 presthod(e), *viii.* 2079, priesthood.
 presumpcioun, *s. i.* 1989.
 Priamus, *viii.* 2523, 2592.
 pricke, *s. i.* 3311, point.
 pride, pryde, *v. refl. i.* 2372.
 prie, *v. n. iv.* 1176, pry.
 priente, *s. i.* 555, print.
 prieue, *see* proue, proeue.
 prike, *v. a. n. i.* 2036, spur, ride.
 pris, *s. i.* 1900, 3304, 3329, value, prize, fame, praise; sette pris of, *i.* 3068, *iii.* 1454, value; stonde in p., be valued, be praised.
 priue, *a.*, secret.
 priuely (-li), *adv. i.* 2069, *v* 2143.
 priuete, *s.*, secrecy.
 probleme, *s. i.* 3071, riddle.
 proeue(n), proue(n), *v. a. n. i.* 61, 758, try, prove, appear.
 profre, *v. a. n. and refl.*, offer.
 Progne, *viii.* 2583.
 prophete, *s. vi.* 1093, prophet.
 propre, *a. i.* 3393, proper, own.
 proprely (-li), *adv. i.* 299, rightly, truly.

proprete, *s., pl.* propretes, *i.* 257, property.
 prosperite, *s. iv.* 1213.
 prouesse(-esce), *ii.* 2589, prowess.
 proue, *v.*, *see* proeue.
 Puile, *v.* 2064 ff.
 pusion, puyson, *s.*, poison.
 pure, *a. i.* 1987, pure, mere.
 purefie, *v. a. ii.* 3460, cleanse.
 purs, *see* pours.
 pute(n), *v. a. inf. i.* 462, put, *i.* 3213, *ii.* 93, *1 s. pres.* put, *i.* 732, *3 s.* put, *i.* 690, *pret.* putte, pitte, *viii.* 2796, *imperat. sing.* put, *ii.* 3154.
 pyke, *see* pike.

Q

quaint, queynte, *see* quenche.
 queinte, qweinte, *a. i.* 283, *viii.* 2687, cunning, curious, gentle.
 quaintise, *s.*, cunning.
 quaintise, *v. a. viii.* 2472, adorn.
 quelle, *v. a.*, kill.
 queme, *see* qweme.
 quenche, *v. a., pp.* quaint, queynt, *v.* 2223.
 querele, *s. i.* 134, *ii.* 16, *v.* 2066, querelle, *ii.* 2703, cause, quarrel, enterprise.
 questioun (-on), *s. i.* 3098, question, torture.
 quik, quyk, qwik, *a. viii.* 2451, *def.* qwike, *ii.* 2779, *pl. s.* qwike, *ii.* 3405, alive, living.
 quit, qwyt, *a. iii.* 1588, free, unpunished.
 quite, quyte, *v. a. i.* 3347, *iii.* 1608, *pp.* quit, pay for, requite, acquit.
 quod, *v. pret. i.* 183, 3183, said.
 qwed, qued, *s. iii.* 1534, bad thing, villain.
 qweinte, *see* queinte.
 qweme, queme, *v. a. n. ii.* 197, please, be pleasing.
 qwene, qweene, *s. i.* 139, 1914, queene, *i.* 132, queen.

qwik, *see* quik.

qwyt, *see* quit.

R

Rageman, *s.* viii. 2379, *see note*.
 rape, *s.* iii. 1625, haste.
 rape, *v. n.* iii. 1678, hasten.
 rapere, raper, *adv. comp.*, sooner, rather; *superl.* rapest, *i.* 27.
 rauine, *s.*, rapine.
 real, *a.*, royal.
 realte, *s. i.* 2063, royalty.
 rebelle, *v. n.* v. 2065, rebel.
 recche, *v. n.*, *pret.* rowhte, *iv.* 3547, have care; *impers.*, be a care (to).
 reclame, *v. a.* viii. 2721, call back (as a hawk), summon.
 recomande, *v. a.* vi. 949, commend.
 record, *s.*, be of r., *i.* 3363.
 recorde(n), *v. a. n.* *i.* 481, *ii.* 106, *iii.* 1377, viii. 2204, remember, take note of, relate, repeat.
 recouerir, *s.*, remedy, expedient.
 red, *s. i.* 108, 2146, *ii.* 116, advice, counsel.
 rede, *v. a. n.* *i.* 77 f., 2271, *ii.* 104, read, advise, decide.
 redely, redily, *adv.* v. 2239, easily, eagerly.
 redi, redy, *a. i.* 2093, *ii.* 3444.
 redinge, *s. vi.* 878, reading.
 redresce, *v. a. i.* 3417, set right, reform.
 redy, *see* redi.
 reforme, *v. a. ii.* 3404, restore.
 refte, *v. a. pret.* viii. 2517, snatched.
 refuse, *v. a. n.* *iv.* 1238, deny, refuse.
 regne, *s. ii.* 2651, kingdom.
 regne(n), *v. n.*, reign.
 reguard, *s. iv.* 3520, consideration.
 reguerdoun, *s. v.* 2368, reward.
 reherse, reherce, *v. a. i.* 584, declare, repeat.
 rein, *s.*, rain.
 reins, *s. pl.* viii. 2819, reins (of the body).

reisshe, reysshe, *s. ii.* 42, rush.
 rekevere, *v. refl.* viii. 2129, recover.
 relesse, *v. a. ii.* 3322, give up.
 relieue, *v. a. i.* 104, *ii.* 172, v. 2135, raise up, assist, relieve, satisfy.
 remembrance, *s. i.* 3392, memory, mention.
 remenant, *s. i.* 3294, rest.
 remene, *v. a. i.* 279, apply.
 remue, *v. a. n.* *iii.* 1411, move, remove.
 renne, *v. n. ii.* 24, *pret.* ran, *pl.* ronne, *i.* 373, run.
 rente, *s. i.* 3356.
 repast, *s. vi.* 926.
 reposer, viii. 2907.
 reprise, *s. i.* 3308, 3414, retribution, cost.
 reresouper, *s. vi.* 911, late supper.
 res, *s. iii.* 1671, haste.
 rescoue, *v. a. i.* 667, rescowe, v. 2019, save, deliver.
 respite, *v. a. i.* 2213, delay.
 restauratif, *a. vi.* 859, refreshing.
 retenue, *s. ii.* 3409, service, retinue.
 retret, *s. viii.* 2416, retreat.
 reule(n), *v. a. n. i.* 17, govern.
 reuers, *a.*, opposite, contrary.
 reward, *s.*, regard, reward.
 rewarde, *v. a. viii.* 2374.
 rewardinge, *s. iii.* 1596, v. 5195, reward.
 rewe, *v. a. n.* *iii.* 1610, 1625, repent, be sorry, have pity.
 reyni, reyny, *a. i.* 692, rainy.
 riche, *s. i.* 2278, domain.
 richeliche, *adv.* *iv.* 1371, richly.
 richesse, *s.*, riches.
 ride, ryde(n), *v. a. n. i.* 350, 2035, *ii.* 3194, *iv.* 1106, *pret. sing.* rod, *i.* 348, *pl.* riden; *cam ride, &c.*, *i.* 350, *iv.* 1307: ride, make expedition, lie at anchor.
 riht, *a.*, *def.* rihte, *i.* 33; *adv.* riht, ryht, *i.* 639, 1862, 3362, *ii.* 1789.

riht, ryht, *s.*, right.
 rihte, ryhte, *v. a.*, direct, arrange.
 rihtwisnesse, *s.*, righteousness.
 rinde, rynde, *s. i.* 3261, bark.
 riveled, *pp.* viii. 2829, wrinkled.
 roche, *s. i.* 2305, rock.
 rodd, *s. iv.* 1276, rod.
 rode, *s. vi.* 773, ruddy colour.
 rodi, rody, *a.*, ruddy.
 Romanie, *ii.* 2638.
 Rome, *ii.* 2502 ff., 3189, 3476 ff.,
 v. 2031 ff., 2196, viii. 2717.
 Romein, *a. ii.* 2565; *subst. ii.*
 2554 ff., Romain, viii. 2633, *pl.*
 Romeins, *ii.* 2777, *v.* 2199 ff.
 Romelond, *ii.* 2544.
 Romeward, *v.* 2190.
 rore, *v. n. ii.* 160, roar.
 rose, *s. i.* 603.
 rosine, *s. v.* 2176, rosin.
 Rosiphelee, *iv.* 1249.
 rote, *s. i.* 145, root.
 roune, *v. n. ii.* 45, whisper.
 route, *s. v.* 5054, company,
 quantity.
 roupe, *see* rowpe.
 rowpe, roupe, *s. i.* 182, *iii.* 1597,
 pity.
 ruide, rude, *ii.* 173, rude, violent.
 ryde, *see* ride.
 ryht, ryhtwisnesse, *see* riht, &c.

S

sable, *s. viii.* 2904.
 sadel, *s. iv.* 1202, *pl.* saddles, *iv.*
 1312.
 sai, sain, saide, &c., *see* seie.
 Salamyne, *iv.* 3652, Salamis.
 Salomon, viii. 2691, Solomon.
 salue, *s. viii.* 2290, cure.
 same, *a. as subst.*, *i.* 629, 3032.
 Sampson, viii. 2703.
 sanz, *prep.* *iii.* 1550, without.
 Sarazin, *s.*, *fem.* Sarazine, viii.
 2694.
 Satorne, viii. 2275, Saturn.
 sauf, *a. ii.* 181, safe; *as prep.* *i.*
 432, save, except.

saufly, saufli, *adv.* *i.* 3152, *ii.*
 3309, *v.* 2159, safely.
 saue, *prep.*, *see* sauf.
 sawe, *s.*, saying, speech.
 scene, *see* se.
 schal, *v.*, *i.* 3 *s. pres.*, *pl.* schulle(n),
 i. 2251, schul(1), *i.* 3197, 3246,
 schall, *i.* 77, *pret.* scholde(n),
 i. 131, &c., schulde, viii. 2961:
 shall, must, may.
 schallemele, *s. viii.* 2483, shawm.
 schame, *s. i.* 274, *ii.* 3355.
 schape(n), *v. a. n. and refl.* *i.* 297,
 3342, *pret.* schop, *pp.* schape(n),
 shape, appoint, contrive, bring
 about.
 schappe, *s. vi.* 785, shape.
 schawe, *s. iv.* 1293, wood.
 sche, *pron.* *i.* 148, &c., scheo, *i.*
 160.
 schede(n), *v. a.*, shed, spill.
 scheld, *see* schield.
 schelle, *s. viii.* 2120, shell.
 schent, *v. a.*, *pp.*, harmed, ruined.
 schep, schiep, *s.*, sheep.
 scherte, *s. i.* 2171, schortes (*pl.*),
 i. 2179, shirt.
 schette, *v. a. n.* *iii.* 1453, shut.
 schewe(n), *v. a.* *i.* 84, 185, show;
 v. n. *i.* 626, *vi.* 115, appear, be
 evident.
 schield, scheld, *s. i.* 421, 1998,
 ii. 2594, shield.
 schiep, *see* schep.
 schip, *s. ii.* 24, ship.
 schipman, *s. i.* 500, sailor.
 schof, *see* schowue.
 scholde, *see* schal.
 schortes, *see* scherte.
 schowue, *v. a.*, *pret.* schof, *ii.*
 174, push, thrust.
 schrewe, *s.*, rascal, scoundrel.
 schrewed, *a. vi.* 2098, villainous.
 schrifte, *s. i.* 197, confession,
 absolution.
 schriue(n), schryue, *v. a. n. and*
 refl. *i.* 208, 219, 546, *imperat.*
 scrif (pee), *i.* 587, *pp.* schri-
 ue(n), *i.* 190, 2383, schryue, viii.

- 2969: confess, hear in confession, absolve.
- schyne, v. n., pret. schon*, iv. 3551.
- scole, s.*, school.
- se, sen, v. a. n., pret. sih, syh*, i. 352, 2315, &c., *sawh*, i. 138, iii. 1604, *pret. subj. syhe, sihe*, i. 664, 2193, *pp. sen, sene*, i. 2354, *scene*, i. 3398, *seie*, ii. 967, v. 2374, *sein, seyn*, ii. 170: see.
- seche, v. a. n.* i. 570, 2278, ii. 3219, *sieche*, viii. 2911, *seke, sieke*, i. 3072, *pret. soghte(n)*, i. 425, *sowhte*, iv. 3548; *noght to seche*, ii. 44: seek.
- secounde, a.* ii. 1, v. 2127, *seconde*, v. 2129, following, second.
- secre, a.* secret; *as s. in secre*, i. 617.
- seculers, s. pl.* i. 648, men of the world.
- see, se, s. (1)*, vi. 1037, seat.
- see, se, s. (2)*, i. 486, ii. 145, 2531, sea.
- sefoul, s.* viii. 2654, sea-bird.
- seie (1), sein, sain, v. a. n. inf.* i. 281, *say, sai*, v. 5198, 2 *s. pres. seist, saist*, i. 176, 3 *s. seip, 3 pl. sein, sain, seie, pret. seide, saide*, i. 153, &c., 3218, *seid*, i. 3188, *imperat. sey, sei, say, sai*, i. 184, &c., *pp. seid, said*, i. 585, 3323: say, name.
- seie (2), see se.*
- seil, s.* i. 704, iii. 1555, sail.
- seile(n), saile, v. n.* i. 511, 524, sail.
- sein, pp., see se.*
- seint, a.* ii. 3335; *s.* viii. 2778: saint.
- sek, siek, a.* i. 703, ii. 15, *def. sike*, vi. 1012; *as subst. pl. seke*, ii. 3163, *sieke*, viii. 2368: sick, sick man.
- seke, see seche.*
- seker, adv.* i. 3339, surely.
- sekernessee, see sikernessee.*
- seknesse, sieknesse, i.* 185, 713, *siknesse*, ii. 3249, sickness.
- selde(n), sielde, adv.* iii. 1636, *sielde whanne*, viii. 2335, seldom.
- selue, a.* i. 200, ii. 51, same, self.
- semblable, a.* i. 646, similar.
- semblance, semblaunce, s.* ii. 3273.
- semblant, s.* ii. 187, appearance, pretence.
- seme(n), v. n. and impers.* i. 614, *sieme*, i. 1891, viii. 2386, seem.
- Semiramis*, iii. 1332.
- semly, semlich, a.* i. 1899, handsome.
- sende, v. a. n., pret. sende, v.* 2322, *sente*, i. 3095, send.
- senne, sinne, s.* i. 615, &c., sin.
- sentence, s.* i. 2153, ii. 3417.
- Septembre*, viii. 2845.
- sepulture, s.* i. 2349, burial.
- sese, v. a.* i. 3357, seize, deliver as a possession.
- sesoun (-on), s.*, season.
- sete, s.*, seat.
- sette(n), v. a. n.* i. 2, 3 *s. pres. set*, i. 637, *pret. sette*, i. 201, *imperat. sett*, viii. 2095, *pp. set*, viii. 2194: set, appoint, suppose, account, make attack.
- seuene, num.* i. 577.
- Seyix*, viii. 2650, Ceyx.
- sieche, see seche.*
- siek, sieknesse, see sek, seknesse.*
- sieke, v., see seche.*
- sielde(n), see selde(n).*
- sighte, see sihte.*
- sihte, syhte, s.* i. 427, 437, 665, 2221, *sighte*, viii. 2950, sight.
- sik, see sek.*
- sike, syke, v. n.* i. 697, 3140, iv. 1150, sigh.
- siker, seker, a.*, sure, secure.
- sikerliche, sekerliche, adv.* i. 2145, *sikerly*, iii. 1427, vi. 1100, surely, assuredly.

sikernessee, sekernessee, *s.* i. 1890, security.
 siknessee, *see* seknessee.
 silogime, *s.* viii. 2708, syllogism.
 Siluestre, ii. 3351 ff.
 simplesce (-esse), *s.* i. 2099, simplicity, humility.
 sincke (sinke), *v.* *n.* iii. 1628, sink.
 singe, *v.* *n.* i. 111, *pret.* sang, i. 2732, *pl.* songe, i. 2034, sing.
 sinne, *see* senne.
 sire, *s.* ii. 54, lord, sir.
 Sirenes, *pl.* i. 484.
 sipe, sype, *s.*, ofte sipe (sipes), fulofte sype, &c., i. 118, 318, time, times.
 sippe(n), *adv.* i. 1842; *conj.* sippe, sip, sipe(n), i. 13, vi. 1073, sipe(n) pat, i. 2244: since.
 sitte, *v.* *n.* i. 2397, 3 *s.* sit, sitt, *pret.* sat, *pl.* seten, sit, be seated; *impers.* (it) sit, i. 273, 745, iii. 1674, sitte, viii. 2428: suits, is fitting.
 skales, *s.* *pl.* ii. 3456, *v.* 4128, scales.
 skiere, *v.* (*refl.*) i. 478, defend.
 skile, *s.* i. 36, 1866, *pl.* skiles, reason, reasoning.
 sky, *s.* i. 2001, iv. 1436, viii. 2942, cloud, sky.
 slake, *v.* *a.*, slacken, appease.
 sle(e), slen, *v.* *a.* *n.*, 3 *s.* *pres.* sleth, ii. 2623, *pret.* slowh, slouh, slow, slou, i. 434, &c., *pl.* slowhe, i. 377, *pp.* slain, slayn, i. 527, slawe, i. 514: slay.
 sleihte, sleyhte, *s.* i. 468, 688, sleighte, *v.* 2111, skill, device, trickery.
 slep, *s.* i. 155, a slepe, *v.* 2177, to slepe, ii. 3333, sleep.
 slepe(n), *v.* *n.*, sleep.
 slih, *see* slyh.
 slow, slowh, *a.* iv. 1260, 1281, sluggish.

slowpe, sloupe, *s.* iv. 1083, 3689, sloth.
 slyh, slih, *a.* v. 2303, cunning.
 smal, *a.*, *def.* smale, *v.* 1990, slender, small.
 smite, *see* smyte.
 smok, *s.* i. 2171, smock.
 smyte, *v.* *a.* *n.*, 3 *s.* *pres.* smit, *pret. sing.* smot, i. 2003, 2342, *pp.* smite(n), strike.
 snoute, *s.* iii. 1400.
 sobre, *a.* viii. 2684, 2869, sober.
 socoure, *v.* *a.* i. 653, help.
 sodein, sodeinly, &c., *see* soudein, soudeinliche.
 soffrance, suffrance, *s.* iii. 1639, 1672, endurance.
 soffre, suffre, *v.* *a.* *n.* i. 2380, ii. 206, iv. 1428, suffer, leave, permit.
 softe, *a.* i. 619; the softe pas, iii. 1386: gentle, quiet.
 soiorne, soiourne, *v.* *n.*, dwell, remain.
 soldan (souldan), *s.* ii. 2548 ff., sultan.
 solein, soulein, *a.*, *fem.* soleine, *v.* 1971, alone, lonely, strange.
 solempnite, sollempnite, *s.* iv. 3651, celebration, ceremony.
 somdiel, somdel, *adv.*, somewhat.
 somer, *s.* iv. 1091, viii. 2853, summer.
 somerfare, *s.* viii. 2856, condition of summer.
 somme, *s.*, sum.
 sometime, somtyme, *adv.* iv. 1131, sometimes.
 sondri, sondry, *a.*, separate, several, various.
 sone, *s.* i. 206, son.
 sone, *adv.* i. 2091, also sone, i. 3079, soon.
 sonne, *s.* iii. 1307, sunne, ii. 3452, sun.
 sor, *s.* ii. 22, hurt, sore.
 sorceresse, *s.* viii. 2602.
 sore, *adv.* i. 475, 2245, much.
 sorgful(1), *a.* iii. 1481, sorrowful.

sorgfully, sorwfulli, *adv.* i. 3173, ii. 69, sorrowfully.
 sorghe, *see* sorwe.
 sori, sory, *a.* i. 2182, iv. 1347, wretched, unhappy.
 sort, *s.* i. 673, kind, lot.
 Sortes, viii. 2718.
 sorwe, *s.* ii. 48, iv. 1212, sorghe, ii. 165, sorrow.
 sorwe, *v. n.* i. 3182, grieve.
 soster, *s.* i. 399, 3155, iii. 165, iv. 1383, suster, iv. 1369, sister.
 sop, *a.* vi. 1114, true.
 sopfastnesse, *s.* i. 2268, truth.
 soply, *adv.*, truly.
 sotie, *s.* i. 539, 2320, folly.
 soubgit, *a.* iv. 3523, subject.
 soubtilite, *see* soutilite.
 souche, *v. n.* i. 314, suspect.
 soudein (sodein), *a.* v. 4942, sudden.
 soudeinliche, soudeinly, *adv.*, suddenly.
 souke, *v. n.* ii. 3227, suck.
 souldan, *see* soldan.
 soulein, *see* solein.
 sulphre (sulphre), *v.* 2176, sulphur.
 soun, *s.* i. 2217, sound.
 soune, *v. n.* vi. 845, sound, tend (to).
 soupe, *v. n.* i. 2114, have supper.
 souper, *s.* i. 2112, supper.
 soutilite (soubtilite), *v.* 2138, subtlety.
 souerein, *a., fem.* souereine, ii. 3507, *subst.* i. 862, chief.
 Spaine, i. 3390.
 specefle, *see* specifle.
 speche, *s.*, speech.
 specifle, specefle, *v. a. n.* i. 572, describe.
 sped, *s.* i. 107, ii. 115, spied, i. 1956, success, advantage.
 spede, spiede, *v. n.* i. 687, succeed, be advanced; *v. a. and refl.* ii. 103, 2232, advance, help, hasten.

speke(n), *v. n.* i. 10, 204, 3 *s.* *pres.* spekp, i. 656, *pret.* spak, i. 294, *pl.* spieke(n), *pp.* spoke, i. 537, speak.
 spekyng, i. 239, discourse.
 spere, *s.* i. 1998, ii. 3195, spear.
 spiece, *s.* i. 3446, vi. 856, kind, spice.
 spille, *v. a.* *pret.* ii. 3285, iii. 1446, destroy, spill, waste; *v. n.* perish, fail.
 spirital, *a. as subst.* ii. 3492, spirituality.
 spore, *s.* i. 2301, spur.
 sporne, *v. n.* iv. 1279, stumble.
 sprede, sprede, *v. a. n.* v. 2316, vi. 895, spread.
 springe(n), *v. n.* i. 353, *pret.* sprong, i. 2306, *pl.* spronge, i. 2085, spring.
 squier, *s.* v. 2275, squire.
 stable, *a.* iv. 3671, firm.
 stanche, staunche, *v. a.* i. 2312, 3308, quench, satisfy, heal.
 stature, *s.* i. 2166, 3135, stature, form.
 stede, *s.* v. 2087, place; in stede of, viii. 2213, in þe stede, ii. 2684, in hire stede, iii. 1558.
 stele, *v. a. n.*, steal.
 Stellibon, i. 398.
 stelpe, *s.* i. 644, stealth.
 stere, *v. a.*, stir, move.
 sterne, *a.* i. 2127, severe.
 sterre, *s.* iv. 1348, star.
 sterred, *a.* viii. 2942, set with stars.
 sterte, *v. n.* i. 372, start, rush, move.
 sterue(n), *v. n.* i. 3263, ii. 36, *pret. sing.* starf, *pp.* storve(n), iii. 1509, v. 1999, die.
 steuene, *s.* i. 493, 3025, voice, promise.
 steward, *see* stieward.
 stiere, *s.* i. 560, helm, guidance.
 stiere, *v. a.* i. 506, 2394, steer, guide.
 stieward, steward, ii. 2760.

stike, *v. n.* iii. 1631, stick.
 stile, *s. i.* 8, style.
 stille, *a. adv.* iii. 1719, quietly, always.
 stille, *v. a.* viii. 2636, silence, satisfy.
 stinte(n), *v. a. n.* iii. 1612, *imperat.* stynt, viii. 2284, cease, make to cease.
 stoke(n), *v. a. pp.* i. 538, shut.
 stonde, *v. n.* i. 428, 3233, 3 *s. pres.* stant, *pres. subj.* stond, i. 3416, *pret.* stod, ii. 2513, *pl.* stode(n), 3 *s. pret. subj.* stode, iii. 1580, *pp.* stonde(n): stand, remain, depend.
 storue, *see* sterue.
 stounde, *s.* ii. 2, iv. 3632, time, period.
 straied, *pp.* viii. 2860, gone astray.
 strauht, *a.* vi. 772, straight.
 strauht, strawht, *adv.*, straight.
 straw (stree, stre), *s.* v. 2310.
 Strecche, *v. a. and refl.* i. 1, 622, *pret.* strawhte, strauhte, iii. 1407, stretch, direct; *v. n.*, reach, go.
 stree, stre, *see* straw.
 streite, *adv.*, near, closely.
 strem, *s.* ii. 195, stream.
 strete, *s.* iii. 1338, street.
 strong, *a.* ii. 48, 1740, *def. v.* 2050, *comp.* strengere, *superl.* strengest.
 stryue, *v. n.* iii. 1651.
 studie, *v. n.* i. 3091.
 styh, *v. n.*, 3 *s. pret.* ii. 3401, ascended.
 subieccioun (-on), *s.* ii. 3272.
 such, *pron. a.* i. 175, swiche, iv. 1429, *pl.* swiche, ii. 504: *as subst.* swich, *pl.* suche, swiche, iv. 1236.
 sufficance, *s.* i. 4, 1915, ability, sufficiency.
 sufficient, *a.* ii. 2700, viii. 2696, sufficient.
 suffise, suffice, *v. n.* iv. 1129, suffice, be able.

suffrance, suffre, *see* soffrance, &c.
 suie, *v. a.* i. 2256; *v. n.*, *pres. p.* suiende, ii. 3526, vi. 1089: follow.
 suite, *s.* iv. 1306, viii. 2930, fashion, pursuit.
 sulphre, *see* sulphre.
 supplicacion (-oun), *s.* viii. 2184, 2301, petition.
 suppose, *v. a. n.* i. 226, 2196, conjecture, think.
 Suriale, i. 399.
 surquiderie, *s.* i. 1877, 2358.
 surquidous, *a.* i. 2257.
 swere, *v. a. n.* v. 5101, *pp.* swore, ii. 2536.
 swerue, *v. a. n.* i. 366, iv. 1216, 1408, turn aside.
 swete, *v. n.* iv. 1092, sweat.
 swete, vi. 1127, swote, *a.* i. 113, iv. 1297, sweet.
 sweuene, swefne, *s.*, dream.
 swich(e), *see* such.
 swipe, *adv.*, swiftly.
 swote, *see* swete.
 swoune, *adv.* viii. 2449, in a swoon.
 swoune, *v. n.*, swoon.
 swoune, *s.* viii. 2859, swoon.
 syh, syhte, *see* se, sihte.
 syke, *see* sike.
 sype, *see* sipe.

T, p

table, *s.* iv. 3672, tablet.
 tacompte (= to accompte), i. 650, 2241.
 take(n), *v. a.*, *pret.* tok, i. 421, v. 2373, 2 *s.* tok, i. 2421, *pl.* toke(n), *pret. subj.* toke, i. 383, *imperat.* tak, i. 447, *pp.* take(n), take, give.
 tale, *s.* i. 650, tale, reckoning.
 tale(n), *v. n.* ii. 47, iv. 1178, speak.
 tarie, *v. a.* i. 452, viii. 2924, vex, delay; *v. n.*, delay.
 tariinge, tariynge, *s.* iv. 1184, delay.

- taste, *v. a. n.* iv. 2546, taste, perceive, try.
- taxe, *v. a. i.* 3108, appoint.
- teche, *v. a. n. i.* 229, 2260, *pret.* tawhte, tauhte, *pp.* tawht, tauht, i. 2253, teach, show.
- teene, tene, *s. i.* 3399, sorrow.
- teide, *v. a. pret. i.* 2311, tied.
- telle(n), *v. a. n. i.* 66, 400, 3297, 3 *s.* tellep (*impers.*), i. 400, *cp.* iii. 1331, *pret.* tolde(n), i. 2109, told, i. 3187, *imperat.* tell, i. 164: tell, say, speak, name.
- tempeste, *s. i.* 2142, storm.
- temples, *s. pl.* viii. 2819, temples (of the head).
- temporal, *a., as subst.* ii. 3491, temporal power.
- tempre, *v. a. i.* 23, ii. 3178, mingle, temper, restrain.
- tendre, *a. ii.* 3175, iv. 1362, tender, delicate.
- tendre, *v. a. i.* 2172, soften; *v. n.* ii. 3289, grow tender.
- tendresse (-esce), affection, care.
- tene, *see* teene.
- tere, *v. a.*, tear.
- teres, *s. pl. i.* 2182, tears.
- Tereus, viii. 2585.
- tete, *s. ii.* 3227, teat.
- pamende (= thee amende), i. 568.
- pank, *see* ponk.
- panne, pan, *adv. i.* 183, then; *conj. i.* 1927, than.
- par, *impers.*, it behoves.
- pastat (= the astat), i. 2100.
- pat, *dem. pron. and a. i.* 15, 45, &c., pat on . . . pat oper, i. 397, pat (= that which), i. 77, 298, 603, &c.; *pl. po*, i. 299: *relat.* i. 22, 53, &c.: *conj. i.* 19, 35, 439, til pat, i. 56, if pat, i. 131, who pat, i. 96, pat I ne hadde, &c. (a wish), iv. 1422.
- pauantages (= the advantages), v. 1978.
- pe, *def. art. i.* 1, 8, &c., pe more, &c., i. 2322 f.; viii. 2100 f.
- Thebes, i. 338, 1992.
- Thelamon, viii. 2515, Telamon.
- penke, pinke (1), *v. n. i.* 657, *pret.* poghte, i. 2106, poughte, viii. 2965, *imperat.* penk, v. 5217, think.
- penke, pinke (2), *impers.*, 3 *s. pres.* penkp, vi. 761, penkep, i. 569, *pret.* poghte, i. 346, iv. 1333, seem.
- penne, fro penne, *adv. vi.* 1046, thence.
- per, pere, *adv. i.* 725, there, in that matter; *conj.* where, whereas; per(e) as, ii. 114.
- perat, *adv. i.* 600.
- perazein, *adv.*, against it.
- perbage (= the herbage), *s. iii.* 1397.
- perby, *adv. i.* 330, v. 5186.
- perfro, *adv. iv.* 1216, from it.
- perinne, *adv. i.* 2192, therein.
- perof, *adv. i.* 732.
- peroute, *adv.*, out there, out.
- perpe (= the erthe), i. 3265.
- perto, *adv. i.* 421, 2055, to it, moreover.
- perwhile, *adv.*, meanwhile; *conj. ii.* 2716, perwhiles pat, while.
- pese, *see* pis.
- Theseus, viii. 2511, 2557.
- Theucer, iv. 3516.
- thevangile (= the evangile), vi. 997.
- pewed, *a.*, wel pewed, i. 273, 639, of good disposition.
- pi, pin, *poss. pron. i.* 165, 449; *disj. pyne (pl.)*, i. 168.
- pider, *adv.*, thither.
- piderward, *adv. iii.* 1622.
- pilke, *pron.*, that.
- pinke, *see* penke.
- pinne, *a. viii.* 2827, thin.
- po, *pron.*, *see* pat.
- po, *adv. iv.* 1358, then.
- poffice (= the office), i. 242.
- pogh, *conj.*, as pogh, i. 2013.
- poght, *s. i.* 195, pought, ii. 66, *pl.* poghtes, i. 721.

ponder, pondre, *s. i.* 2002, thunder, thunder-bolt.
 ponk, *s. i.* 738, pank, *ii.* 60, gratitude, thanks, reward.
 ponke, *v. a. n. i.* 3346, thank, give thanks.
 ponkinge, *s. ii.* 3317.
 ponkles, *a.*, without thanks.
 porn, *s. i.* 603, *pl.* pornes.
 porst, *s.*, *see* purst.
 pousendel, *s. i.* 728, thousandth part, thousand times.
 pridde, *a. i.* 400, 1884, third.
 pritty (-ti), *num.*, thirty.
 prowe, *s. (1)*, *i.* 117, 410, 2297, time, short time.
 prowe, *s. (2)*, throe, pang.
 prowe(n), *v. a. iv.* 1274, *pret.* threw, *i.* 145, *pp.* throwe(n), *i.* 27.
 purgh, *prep.*, through, by reason of; *adv.*, all over, thoroughly.
 purghout, *adv. v.* 5155, altogether.
 purghseche, *v. a.*, *pp.* purghsoght, porghsoght, *i.* 1895, *viii.* 2247: seek through, penetrate, resolve.
 purst, porst, *s. i.* 2308, thirst.
 Tibre, *v.* 2206.
 tide, tyde, *s. i.* 150, &c., time, tide, season.
 tidinge, tyding(e), *s. i.* 450, *pl.* tidinges, *iv.* 1366.
 til, *prep.* *viii.* 2841, to; *conj.* til pat, *i.* 56, til whanne, *iv.* 1262, until.
 timberwerk, *s. v.* 2179.
 tire, *v. n. vi.* 817, pull.
 Tisbee, *iii.* 1374 ff., 1663, *viii.* 2578.
 to, *prep.* *i.* 1, *ii.* 158; *with gerund*, *i.* 5, 20, *cp.* forto:
adv. (1) to . . . fro, *i.* 2067; (2), too; *cp.* tomoche, tolite.
 tobreke, *v. a. n.*, *pret.* tobrak, *pp.* tobroke, *viii.* 2073, break in pieces.
 todrawe, *v. a.*, 3 *pl.* *pret.* to-

drowhe, *i.* 378, *pp.* todrawe, *i.* 513, *iii.* 1405, tear asunder.
 tofore, *prep.* *i.* 2134, &c., tofor, *i.* 518, before, in presence of; *adv.* now t., *i.* 1867, before, formerly.
 togedre, *adv.* *ii.* 137, together.
 tokne, *s. i.* 2211, token.
 tolyte, tolite, *s. i.* 19, too little.
 tombe, *see* tumbel.
 tome, *s. ii.* 2680, (leisure), opportunity.
 tome (= to me), *i.* 294, *viii.* 2386.
 tomoche, *s. i.* 19, too much.
 tomorwe, *adv.*, tomorrow.
 tonge, *see* tunge.
 tonne, *s.*, *see* tunne.
 topulled, *v. a. pp.* *i.* 565, pulled asunder.
 torche, *s. iv.* 3651.
 torne, *v. a. i.* 2267; *v. n. i.* 3265, turn, return.
 tote, *v. n. vi.* 819, spy, gaze.
 top, *s.*, tooth.
 totore, *pp.* *iv.* 1355, torn in pieces.
 touche, *v. a. i.* 313, touch, concern; touchende, *i.* 742, 3341, concerning: *v. n. i.* 241, have concern, treat; touchende of, *i.* 1232, touchende to, *i.* 1971, concerning.
 toun, *s. iii.* 1380, town.
 toward, *prep.* *i.* 456, 638, 2103, 2284, 3032, *ii.* 2679, *viii.* 2077, towards, *i.* 747, to, towards, with regard to, near.
 trance, traunce, *s. iii.* 1457, *viii.* 2813.
 travail(1), *s. iv.* 1105, labour.
 travaile, *v. n. ii.* 2533, labour, travail; *v. a. ii.* 3314, trouble, cause to labour.
 trede, *v. viii.* 2682, tread.
 tresour, *s. ii.* 3305, treasure.
 tresorer, *s. ii.* 3304, treasurer.
 trete(n), *v. a. n. i.* 7, *ii.* 3201, 3473, treat, deal, deal with.
 trewe, trew, *a. i.* 702, true.
 trewly, treuly, *adv.*, truly.

trie, trye, *v. a. ii.* 3420, separate, purify, test.
 triste, *v. a. n. i.* 1947, truste, *pret.* triste, *i.* 1983, trust.
 Tristram, *viii.* 2500.
 Troie, *viii.* 2517, 2570, 2625; tale of T., *i.* 483.
 Troilus, *viii.* 2531.
 trompe, *s. i.* 2128, trump.
 trompen, *v. n. i.* 2139, sound a trumpet.
 trosse, *see* trusse.
 trostle, *s. i.* 355, throstle.
 trowe, *v. a. n. i.* 1925, believe, think.
 trowpe, troupe, *s. i.* 746, truth, assurance, loyalty.
 trusse, *v. a. iv.* 1398, pack.
 trusse, trosse, *s. v.* 4966, 5056, bundle.
 trust, *s. i.* 3154, trist, *v.* 2133.
 tumb, tombe, *s. iv.* 3665, tomb.
 tunge, *s. i.* 678, *vi.* 1065, tongue, language.
 tunne (tonne), *s. viii.* 2253, cask.
 tuo, two, *num. i.* 2041.
 tweie, *num.*, tweine, tueine, *ii.* 3472, two.
 twinklinge, twinclinge, *s. i.* 3033.
 tyde, *s.*, *see* tide.
 tyding(e), *see* tidinge.
 tymber, *see* timber.

V

vanite, *s. i.* 451.
 vein, *a. i.* 599, *fem.* veine; in vein, *i.* 1946.
 veines, veynes, *s. pl.*, veins.
 Venus, *i.* 124, 235 ff., *iii.* 1462, *iv.* 3558, 3658, *viii.* 2172 ff.
 venym, *s. ii.* 3490, venom.
 verrai, verray, *a. ii.* 3397, true.
 verrailiche, verraily, *adv. vi.* 866, truly.
 vertu, *s. v.* 5111, virtue, power.
 vertuous, *a. ii.* 7, virtuous, powerful.

viage, *s.*, journey.
 victoire, *s.*, victory.
 vil, *a. i.* 2098.
 vilein, *a.*, worthless, cowardly.
 vilenie, vileinie, *s.*, worthlessness, unworthy deed.
 Virgile, *v.* 2032, *viii.* 2714.
 viser, *s. i.* 637, mask.
 Vluxe, Vlixes, Vlix, *i.* 516 ff., *viii.* 2623.
 vmbreide, *v. a. v.* 5034, reproach.
 vnaffled, *a. i.* 2287, untrained.
 vnansuerd, *a. ii.* 2706.
 vnaquit, *a. ii.* 3332, unrewarded.
 vnauanced, *a. v.* 2528.
 vnauised, *a. or adv. iv.* 1241, unwise, unwisely.
 vnbehouely, *viii.* 2884, unfit.
 vnbende, *v. a. pret. i.* 1967, unbent.
 vnbinde, *v. a. viii.* 2812.
 vnbore, vnborn, *a. i.* 3164.
 vnclose, *v. a. v.* 2376, open.
 vncoupled, *v. a. pp. i.* 2298.
 vnderfonge, *v. a.*, *pp.* vnderfonge, *i.* 63, receive, accept.
 vndersette, *v. a. v.* 2157, support.
 vnderstonde, *v. a. n. i.* 46, *pret.* vnderstod, *imperat.* vnderstond, *i.* 1882, *pp.* vnderstonde, *viii.* 2066, understand.
 vnderstondinge, *s. vi.* 972, understanding, significance.
 vndertake, *v. a. n. i.* 2020, 3232, *v.* 2340, *pret.* vndertok, *v.* 2310, *pl.* vndertoke, *v.* 2077, undertake, take in hand, declare.
 vnderfonge, *a. i.* 51.
 vndo(n), *v. a. n.*, *pret.* vndede, *v.* 2380, open.
 vnepes, *adv.*, hardly.
 vnglad, *a.*, *pl.* vnglade, *ii.* 3287.
 vnapp, *s. iii.* 1466, misfortune.
 vnappely, *adv. i.* 376, unfortunately.
 vnhappy, *a. iii.* 1390, unfortunate, ill-omened.
 vnkinde, vnkynde, *a. v.* 4923 ff., unnatural, ungrateful.

vnkindeliche, vnkindely, *adv.*
viii. 2558, unnaturally, unkindly.
vnkindeschipe, *s.* v. 4887, in-
gratitude.
vnliche, vnlike, *a.*, unequal, un-
like.
vnmete, vnmeete, *a.* ii. 122, iv.
3573, unequalled, unworthy,
far apart; *adv.* v. 2140, beyond
comparison.
vnresonable, *a.* viii. 2932.
vnriht, *a.* ii. 2773, wrong.
vnsely, *a.* i. 88, viii. 2360, unhappy.
vntil, *prep.* i. 2061, unto.
vnto, *prep.* i. 2162, &c.
vntrusse, *v. a.* v. 4988, unload.
vnwar, *a.*, ignorant, careless, un-
known.
vnwis, *see* vnwys.
vnwys, *a.* ii. 208, iv. 3529, vnwis,
viii. 2094, unwise.
voide, voyde, *v. a.* i. 1890,
empty, drive away.
vois, *s.* i. 495, voice, rumour.
vp, *prep.* ii. 3469, 1342, upon;
adv. i. 339.
vpcaste, *v. a.*, *pp.* vpcast, i. 697,
cast up.
vplefte, vplifte, *v. a. pret.* i. 198,
lifted up.
vpriht, vpryht, *a. and adv.* i. 746.
vprihte, *s.* i. 2198, rising.
vpward, *adv.* i. 663.
vs, *s.*, use, usage.
vsance, *s.* i. 2027, custom.
vse(n), *v. a. n.* i. 342, 2101, use,
practise, be wont.

W

wacche, *v. n.* ii. 110, watch.
wacche, wachche, *s.* v. 2241,
watch.
waisshe(n), *v. a. n. and refl.*,
wash.
waite, wayten, *v. n.* ii. 110, 117,
wait, keep watch.
wantounesse, *s.* iv. 1277,
wantonness.

war, *a.* i. 330, aware, careful.
warde, *s.* i. 332, guard.
warde, *v. a. n.* i. 331, 536, guard.
warisoun (-on), *s.* i. 671, 3349,
property.
was, *v. as subst.* viii. 2435.
waste, *v. a.* i. 3310.
wawe, *s.* ii. 24, wave.
waxe, wexe, *v. n.*, increase,
grow.
wayten, *see* waite.
wedde, *s.*, pledge; to wedde, ii.
2662, as a pledge.
weder, *s.*, weather.
weene, *v.*, *see* wene.
weie, *s.* i. 89, 3440, way, road,
means.
weie, *v. a. n.*, weigh.
weile, *see* waile.
weke, *s.* i. 3110, week.
wel, *adv.* ii. 3512, 3523, wel a
fourtenyht, iv. 1418, als
(also) wel . . . as, i. 2248 f., ii.
3408, well, fully.
wel, wele, *s.* i. 149, 2371, pros-
perity, happiness.
welke, *v. n.* viii. 2437, wither.
welle, *s.* i. 148, 2306, 2343, well,
spring.
welthe, *s.*, prosperity, wealth.
wende(n), *v. a. n.* i. 2090, 3 *s.*
pres. went, i. 50, *pret.* wente, i.
143, *pp.* went, vi. 1083, turn, go.
wene, weene, *v. n.* i. 681, 1897,
pret. wende, i. 2005, think, ex-
pect, trust.
wenge, wynges, *s.* viii. 2655, wing.
wente, *s.* vi. 1029, turn, way,
device.
wenynges, wenyng, i. 1946,
2267, expectation, thought.
wepe, *v. n.* i. 115, 2180, 2338,
weep.
wepinge, *s.* i. 2188, 3171.
wer, *s.* i. 1924, doubt, difficulty.
werche, *see* worche(n).
were, *v. a.* iv. 1429, vi. 1137,
wear.
werk, *s.*, work.

werne, *v. a. n.* i. 1931, ii. 85, vi. 1123, prevent, refuse.
 werre, *s. i.* 3288, war.
 werre, *v. a. n.*, fight against, make war.
 werre, *see* werse.
 werreieur, *s. ii.* 2516, warrior.
 werse, werre, *a. comp.* iii. 1563, 1646, worse.
 werste, *a. sup.* i. 3057; *adv.* *werst*, i. 326, *worste*, i. 2360: *worst*.
 wete, *v. a.* vi. 1042, wet.
 wetinge, *s. iv.* 1109, wetting.
 weuinge, *s. iv.* 1175, weaving.
 wexe, *see* waxe.
 weyhte, *s. iii.* 1572, weight, balance.
 weyue, *v. a. n.* i. 479, ii. 3469, iv. 3692, put aside, leave, refuse.
 whan, whanne, *conj.* i. 112, &c., when.
 whel, *see* whiel.
 whenne, when, *interr. adv.*, fro whenne, fro when, iv. 1336; *conj.* whenne as euere, i. 3375: whence.
 wher (1), where, *interr. adv.* i. 126; *conj.* i. 35, wher pat, wher as (euere), i. 37: where.
 wher (2), *interr. adv.*, wher . . . or, i. 57; *conj.* wher . . . or, iv. 3581, wher so . . . or, viii. 2220: whether.
 wherof, *rel. adv.* i. 454, wherof pat, i. 541: of which, whence.
 whervpon, *rel. adv.* i. 12.
 whether, *a.* iii. 1733, which (of the two), which ever.
 whether, *conj.*, whether pat . . . or, iv. 1092: *cp.* wher (2).
 which, *rel. pron. and a.* i. 193, *pl.* whiche, i. 404, which pat, i. 94; *in exclamation*, iv. 1212.
 whider, *interr. adv.* iv. 578, 3446, whither.
 whiderward, *interr. adv.* vii. 777.
 whiel, whel, iv. 1196, wheel.

whil, whyl, while, *conj.* vi. 1051, iii. 1577, whyl pat, i. 3384, while.
 while, whyle, *s. i.* 706, 756, time, short time, leisure.
 whilom, i. 975, vi. 1147, formerly.
 who, *pron. indef.*, who pat, i. 481, 3287, who as euere, iv. 1096, as who seip; *interr.* viii. 2461; *relat.* þe whom, ii. 162.
 whyt, whit, *a.* iv. 1348, *pl.* whyte, i. 2045, iv. 1310: *as subst.* whyt, iv. 1317.
 wicke, *a.* iii. 1651, bad.
 wicke, *s. i.* 3312, evil.
 wif, *s. i.* 677, *genit.* wyues, *dat.* wyue, woman, wife.
 wiht, wyht, *s. i.* 28, 315, 745, person, creature.
 wile, *see* wyle.
 wille, will, *s. i.* 190, 1953, will, pleasure, wilfulness.
 winke, wynke, *v. n.* i. 384, close the eye.
 winne, *see* wyne.
 wis, *see* wys.
 wise, *s. i.* 478, 747, 2018, manner.
 wisly, *see* wysly.
 wiss, *adv.*, surely.
 wisse(n), *v. a.* iii. 1640, inform, guide.
 wisshe, *v. n.* i. 115, 3164, iii. 1575, *pret.* wisshide, i. 120.
 wisshe, *s. pl.* iii. 1507, iv. 1107.
 wist, *see* wite.
 wit, witt, *s. i.* 1907, *pl.* wittes, i. 296, mind, reason, senses.
 wite(n), *v. a. n.*, 2 *s.* *pres.* wost, ii. 3528, 3 *s.* wot, 3 *pl.* witen, i. 608, *pret.* wiste, ii. 36, *pp.* wist, hadde I wist, i. 1888, know: *cp.* not.
 wip, *prep. and adv.* i. 248, 514, viii. 2501, 2553, with, by; forþ wip, *see* forþ.
 wipal, *adv.* i. 1225, wipalle, i. 2307, wipall, ii. 3474, wip al, i. 3421, therewith, moreover.

wipdrawe, *v. a. and refl.* i. 2224, *pret.* wipdrowh, wipdrouh, *pp.* wipdrawe, ii. 2582.
 wipholde, *v. a.*, *pp.* wipholde, i. 262, keep, retain (in service).
 wipinne, *prep.* i. 1158; *adv.* i. 360: within.
 wipoute, *prep.* i. 119, without; *adv.* wipoute, i. 597, ii. 4, v. 2279, outside, outwardly, without.
 wipsein, wipseie, *v. a.*, oppose, say in opposition.
 wipstonde, *v. a.*, *pret.* wipstod, *pp.* wipstonde, i. 91, withstand.
 witnesse, i. 714, evidence, witness.
 wo, *s.*, wo worpe, viii. 2582.
 wo, *a.* ii. 134, sorrowful.
 wod, *a.* ii. 153, mad, wild.
 wode, *s. i.* 110, 344, *genit.* wodes, iv. 1308, wood.
 wol, *v. 1, 3 s. pres.* i. 73, woll, i. 84, wole, i. 2389, wile, i. 1865, 2 *s.* wolt, i. 2254, wilt, i. 3333, *pl.* 3e wole, i. 1831, 3e woll, i. 66, 3274, 3 *pl.* wole, v. 2107, wol, vi. 1105, 3 *s. pres subj.* (?) wole, iv. 1171, 1215, wile, i. 35, *pret. ind. and subj.* wolde, i. 162, 3169, wolde god, iv. 1148; will, would (*as auxil.*): *v. a. i.* 3169, desire.
 woldes, *as subst. pl.* vi. 923, desires.
 womman, *s. i.* 681, ii. 56, *pl.* wommen, i. 488.
 wommanhede, *s.* iii. 1607, woman's nature, womanliness.
 wommanysshe, *a. i.* 495, womanly, effeminate.
 wonde(n), *v. n.* iii. 1569, turn aside.
 wonder, *a. i.* 67, 411, wondrous; *adv.* i. 368.
 wondre, *v. n.* iv. 3647, have wonder.
 wone, *s. i.* 2276, ii. 3260, custom, habit.

wone, *v. n.*, dwell.
 worche(n), *v. a. n.* ii. 215, werche, i. 626, werke, i. 633; *pret.* wroghte, *pp.* wroght, work, do.
 worchinge, *s. ii.* 3485, effect.
 world, *s. i.* 178, 2213, ii. 3499, iii. 1548, world, fortune.
 worm, *s. v.* 5131, serpent.
 worschipe, *s.*, honour.
 worste, *see* werste.
 worpe, *v. n.*, become, wo worpe, viii. 2582.
 wow, *s. iii.* 1341, wall.
 wower, *s. ii.* 52, wooer.
 wrastle, *v. n.* viii. 2240 f., contend.
 wrappe, *s. i.* 3325, anger.
 wrecche, *s. i.* 2098, wretch.
 wreche, *s.*, vengeance.
 wreke, *v. a.* iv. 3618, *pp.* wreke, ii. 186, avenge, satisfy.
 wrenne, *s.* viii. 2227, wren.
 write, *see* wryte.
 writinge, *see* wrytinge.
 wroghte, wroght, *see* worchen.
 wroth, *a. i.* 368, angry.
 wryte(n), *v. a. n.* i. 74, &c., 3 *s. pres.* writ, *pret. s.* wrot, *pl.* write(n), *pp.* write(n): write.
 wrytinge, *s.*, writinges (*pl.*), i. 8, writing.
 wyht, *see* wiht.
 wyle, wile, *s. i.* 755, cunning, wile.
 wympel, wimpel, *s. iii.* 1396, 1419, wimple.
 wyn, *s.*, wine.
 wynke, *see* winke.
 wynne, winne, *v. a. n.*, *pret.* wan, i. 3421, *pl.* wonne, *pp.* wonne, i. 755, win, get, make, gain.
 wynter, *s. i.* 2355, 3253, *pl. with num.* wynter, ii. 3207.
 wyny, *a.* viii. 2849, producing wine.
 wys, wis, *a. i.* 1899, *def.* wyse, i. 3396, *pl.* wise, i. 2017; *as subst. sing.* þe wise, ii. 3248, *pl.* vi. 1146: wise, wise man.

wysly, wisly, *adv.* i. 536, wisely.
 wysman, wisman, *s.* i. 130, v. 5158, wise man.
 wyte, *s.*, blame, censure.
 wyte, *v. a.*, charge; to (forto)
 wyte, i. 20, 263, 592, 2214, to be blamed.
 wyue, *v. n.*, take a wife.
 wyue, wyues, *s.*, see wif.

Y

ydel, *a.* i. 1986; iv. 1094, idle, useless, empty; *adv.* iv. 1152.
 ydeliche, *adv.* iv. 1197, idly.
 ydelnesse, *s.* iv. 1086, 1104.
 Ydoine, vi. 879.
 ye, *see* yhe.
 yhe, ye, *s.* i. 305, 2362, v. 2034, *pl.* yhen, i. 140, eye, sight.
 ymaginacion (-oun), *s.* i. 2269, 3069.
 ynowh, *a.* ii. 3226, enough.
 ynowh, ynovh, ynow, *adv.* ii. 3319, v. 5010, sufficiently.
 ypocrisie, ipocrisie, *s.* i. 585, 635, hypocrisy.
 ypocrite, *s.* i. 591 ff., hypocrite.
 Ysolde, vii. 2501.
 ywiss, iwiss, *adv.*, certainly.

3

3e, *pron.* i. 182, 588, 3ee, vi. 1071, *obl.* 3ou, 3ow, i. 66, 173.
 3e, 3ee, *adv.* i. 550, 740, ii. 17, yea.
 3elde(n), *v. a.*, render, repay.
 3elpe, *v. n. (refl.)* i. 26, boast.
 3er (3eer), *s.* i. 342, ii. 20, *pl.* 3er, i. 3134, year.
 3erde, *s.* v. 2363, stick.
 3eue, *see* 3iue(n).
 3ifte, *s.*, gift; god I 3iue a 3ifte, iv. 1114, I vow to God.
 3is, *adv.*, yes.
 3it, *adv.* i. 2364, ii. 60, 3et, i. 576; for þe time 3et, vi. 893: yet, as yet, moreover.
 3iue(n), 3eue, *v. a.* iv. 1114, *pret.* 3af, *imperat.* 3if, i. 135, 1972, *pp.* 3oue(n), iii. 1594, give.
 3ong, *a.* i. 488, *pl.* 3onge, ii. 3219; *as subst. pl.* i. 2086; *sup.* 3ongest, i. 3133: young.
 3ongly, *a.* viii. 2674, youthful.
 3ou, 3ow, *see* 3e.
 3oure, 3our, *poss. pron.*, your, yours.
 3oupe, 3owpe, *s.* i. 730, viii. 2462 ff., youth.

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 '3it,' 'for a time 3it,' vi. 738.
 '3iue a 3ifte,' iv. 1114.

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